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PROJECT ANGELBOOK

– VOLUME XIII – PART 13 –

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EZEKIEL REDIK YARBROUGH

Exegesis Umbrae – Mysterium
Nigrum – Project AngelBook –
Volume XIII – Part 13
By Ezekiel Redik Yarbrough
(DBM ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

Parzival

(6th-7th cent. e.v./mythic)

by T. Apiryon

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Also known as Percival, Parsifal, Percyvelle, and Perlesvaus, and Peredur. The medieval European hero of the Grail legends, who typifies the "Pure Fool" of ATU 0. l)wycr)p = 418. The various Grail legends differ in their accounts of Perceval, but usually count him as one of Arthur's knights of the round table.

The three best known works on the subject of Parzival ("Pierce Valley") and the Holy Graal are the *Conte del Graal* (1180) of the French clerk and trouvère Chrétien de Troyes (c. 1140 - c. 1190 e.v.), the *Parzival* (1207), of the Bavarian knight and poet Wolfram von Eschenbach (c. 1170 - c. 1220 e.v.), and the opera *Parsifal* (1882) of Richard Wagner (q.v.).

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Klingsor had aspired to join the Graal Knights under Titurel, but he failed the test of purity and had been turned away. He retired to a lonely valley; and in an act of penance, and in hopes of being thus able to gain the Graal, he castrated himself. He then returned to appeal again to Titurel, but was scornfully repelled. Enraged, he turned to sorcery, and fashioned a pleasure garden filled with seductive "flower maidens," with the purpose of enticing the Graal Knights, one by one, and thus to eventually take control of the Graal Castle himself. When Titurel empowered his son to take charge, Amfortas set out to destroy Klingsor; but he was met by Kundry, the Graal messenger, who distracted him with her charms. Klingsor took advantage of the situation to steal the sacred Lance and turn it upon Amfortas before escaping. Gurnemanz also explains that the Graal has instructed Amfortas through a vision that only the Lance which caused the

wound can heal that wound, and that only the "Pure Fool" (der reine Tor), made wise through compassion, can regain the Lance and heal the wounded king.

Suddenly, a youth appears, in the custody of two other Graal-knights. He had been apprehended for carelessly shooting one of the sacred swans of Montsalvat with his bow and arrow. Gurnemanz reprimands and questions him. Parsifal stands confounded, having acted without understanding. He tells of his vague recollection of his mother, and their hut in the wilderness, and that he made the bow and arrows to shoot eagles. He remembers that he one day saw a troop of passing knights, and he left home to follow them. Kundry explains that the boy was raised a poor widow's son. His mother Herzeleide ("Heart of Sorrow") had raised him alone and in secret, after his father, Gamuret, had died in battle. She informs Parsifal that his mother died of a broken heart when he left her to follow the knights. Parsifal first attacks Kundry, then, stricken with guilt, collapses in a fit of trembling. Kundry retreats into the darkness, and falls asleep. When Parsifal recovers, he asks Gurnemanz, "Who is the Graal?" Gurnemanz, suspecting that this boy might be the "Pure Fool," decides to take him before the Graal.

Gurnemanz takes him to the rocky cliffs adjacent to the forest, where they pass through a door in the rock, thence into the high-domed Graal Temple, there to witness the Feast of the Graal. Parsifal watches silently as Amfortas is brought in on his litter. Amfortas unveils the Graal, but its sight causes his wound to reopen. Gushing blood, Amfortas raises the luminous Graal in agony to bless the bread and wine. He collapses, and without himself partaking of the meal, he is returned to his litter and removed from the temple.

On seeing the Graal, Parsifal is expected to ask the ritual question, "Whom does the Graal serve?" but he stands mute. Gurnemanz asks him why he does not speak, and whether he understands what he has seen. He silently shakes his head, and Gurnemanz angrily dismisses him, calling him a mere fool.

Later, the sorcerer Klingsor is seated before his magic mirror in the keep of his castle, surrounded by the complex instruments of his sorcery. Observing the approach of Parsifal, he summons Kundry and commands her to seduce Parsifal. She refuses. Klingsor asserts his authority by virtue of his immunity to her charms. She mocks him, asking "are you chaste?" Klingsor rebukes her, and points out how handsome the approaching knight is, and that he may be the one to release her from her curse. Kundry relents and leaves to accomplish the task, brooding over her corruption of Amfortas long ago.

As Kundry leaves to make her preparations, Klingsor's tower slowly sinks and disappears, revealing his Garden of Desire, inhabited by his illusory Flower Maidens. Parsifal finds himself in the Garden surrounded by these Maidens, who lament his having wounded their lovers, and attempt to entice him. Kundry appears and drives them away. She then begins to weave her erotic spell over Parsifal. She tells him the story of the love of his parents, the death of his father Kamuret, how Herzeleide tried to protect him from his father's fate by sheltering him from the world, and how Herzeleide

died of a broken heart when he left her. She offers her love to redeem him of the guilt of his mother's death, and kisses him. Parsifal starts up in terror: he feels the pain of the Lance's wound, and sees the Graal filled with blood. He comes to a realization of the nature of the wound of Amfortas, and the means whereby it must be healed. He falls to his knees in prayer, pushing Kundry away. He resolves to obtain the Lance and fulfill his destiny as Redeemer. Kundry recognizes this, and begs him to help her find her own salvation, to which he agrees if she will guide him back to the Graal Temple; but only after he has accomplished his mission. She finds this insult intolerable, and calls upon Klingsor to avenge her. Klingsor appears on the castle wall, and hurls the Lance at Parsifal. The Lance speeds toward Parsifal, but it miraculously comes to a halt in mid-air above him-- he reaches up and takes it. He makes the sign of the cross with the Lance: Klingsor's castle falls to ruins, and his magic garden withers to dust. Kundry swoons and collapses. Pausing only momentarily to look back at Kundry, Parsifal disappears into the wilderness.

Many years later, on Good Friday, the aged Gurnemanz, now a hermit dwelling in a hut by a sacred spring, the Fountain of Salvation, discovers Kundry in a stupor, lying in a thicket of brambles. He awakens her, and she offers service. She begins to fetch water from the spring, but she catches sight of a Knight approaching: he is clad in black armor with the visor closed, and he bears a spear.

Gurnemanz reproves the stranger for bearing a weapon on Good Friday. The stranger thrusts the spear upright in the ground, removes his armor, and kneels in silent prayer before the spear. Gurnemanz and Kundry suddenly recognize him as Parsifal, and the spear as the sacred Lance. Joyous greetings are exchanged, but then Gurnemanz informs Parsifal that, in his absence, the suffering of Amfortas had increased terribly; and that because Amfortas no longer dared to unveil the Graal, Titurel had died and the Knights had been disbanded. Parsifal is overcome with grief over the disastrous results of his foolish wanderings, and collapses. They take him to the sacred spring, where they bathe his feet and sprinkle his breast with the holy water. He revives, and asks to be taken to Amfortas. Gurnemanz agrees, then sprinkles his head with holy water and anoints him with oil, proclaiming him the new Graal King. Parsifal then turns to Kundry and sprinkles her with holy water. She weeps, and Parsifal kisses her gently upon the brow. They vest him with the pure white mantle of the Graal Knights. He takes the Lance, and they lead him to the Graal Temple.

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About this capture

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Gurnemanz takes him to the rocky cliffs adjacent to the forest, where they pass through a door in the rock, thence into the high-domed Graal Temple, there to witness the Feast of the Graal. Parsifal watches silently as Amfortas is brought in on his litter. Amfortas unveils the Graal, but its sight causes his wound to reopen. Gushing blood, Amfortas raises the luminous Graal in agony to bless the bread and wine. He collapses, and without himself partaking of the meal, he is returned to his litter and removed from the temple.

On seeing the Graal, Parsifal is expected to ask the ritual question, "Whom does the Graal serve?" but he stands mute. Gurnemanz asks him why he does not speak, and whether he understands what he has seen. He silently shakes his head, and Gurnemanz angrily dismisses him, calling him a mere fool.

Later, the sorcerer Klingsor is seated before his magic mirror in the keep of his castle, surrounded by the complex instruments of his sorcery. Observing the approach of Parsifal, he summons Kundry and commands her to seduce Parsifal. She refuses. Klingsor asserts his authority by virtue of his immunity to her charms. She mocks him, asking "are you chaste?" Klingsor rebukes her, and points out how handsome the approaching knight is, and that he may be the one to release her from her curse. Kundry relents and leaves to accomplish the task, brooding over her corruption of Amfortas long ago.

As Kundry leaves to make her preparations, Klingsor's tower slowly sinks and disappears, revealing his Garden of Desire, inhabited by his illusory Flower Maidens. Parsifal finds himself in the Garden surrounded by these Maidens, who lament his having wounded their lovers, and attempt to entice him. Kundry appears and drives them away. She then begins to weave her erotic spell over Parsifal. She tells him the story of the love of his parents, the death of his father Kamuret, how Herzeleide tried to protect him from his father's fate by sheltering him from the world, and how Herzeleide died of a broken heart when he left her. She offers her love to redeem him of the guilt of his mother's death, and kisses him. Parsifal starts up in terror: he feels the pain of the Lance's wound, and sees the Graal filled with blood. He comes to a realization of the nature of the wound of Amfortas, and the means whereby it must be healed. He falls to his knees in prayer, pushing Kundry away. He resolves to obtain the Lance and fulfill his destiny as Redeemer. Kundry recognizes this, and begs him to help her find her own salvation, to which he agrees if she will guide him back to the Graal Temple; but only after he has accomplished his mission. She finds this insult intolerable, and calls upon

Klingsor to avenge her. Klingsor appears on the castle wall, and hurls the Lance at Parsifal. The Lance speeds toward Parsifal, but it miraculously comes to a halt in mid-air above him-- he reaches up and takes it. He makes the sign of the cross with the Lance: Klingsor's castle falls to ruins, and his magic garden withers to dust. Kundry swoons and collapses. Pausing only momentarily to look back at Kundry, Parsifal disappears into the wilderness.

Many years later, on Good Friday, the aged Gurnemanz, now a hermit dwelling in a hut by a sacred spring, the Fountain of Salvation, discovers Kundry in a stupor, lying in a thicket of brambles. He awakens her, and she offers service. She begins to fetch water from the spring, but she catches sight of a Knight approaching: he is clad in black armor with the visor closed, and he bears a spear.

Gurnemanz reproves the stranger for bearing a weapon on Good Friday. The stranger thrusts the spear upright in the ground, removes his armor, and kneels in silent prayer before the spear. Gurnemanz and Kundry suddenly recognize him as Parsifal, and the spear as the sacred Lance. Joyous greetings are exchanged, but then Gurnemanz informs Parsifal that, in his absence, the suffering of Amfortas had increased terribly; and that because Amfortas no longer dared to unveil the Graal, Titurel had died and the Knights had been disbanded. Parsifal is overcome with grief over the disastrous results of his foolish wanderings, and collapses. They take him to the sacred spring, where they bathe his feet and sprinkle his breast with the holy water. He revives, and asks to be taken to Amfortas. Gurnemanz agrees, then sprinkles his head with holy water and anoints him with oil, proclaiming him the new Graal King. Parsifal then turns to Kundry and sprinkles her with holy water. She weeps, and Parsifal kisses her gently upon the brow. They vest him with the pure white mantle of the Graal Knights. He takes the Lance, and they lead him to the Graal Temple.

A Graal procession forms, the remaining Knights bear Titurel's coffin followed by Amfortas on his litter. The Knights implore Amfortas to unveil the Graal one last time, but he cannot. In his agony, he tears his robe, exposing his wound, and demands that the Knights slay him. Solemnly, Parsifal approaches Amfortas and touches the Lance to his side. Immediately, the king is healed and freed from his suffering. Blood flows from the point of the Lance. Parsifal proceeds to the Altar of the Graal, and ascends. He unveils the Graal, removes it from its shrine, and kneels before it in prayer. The Graal begins to shine more brilliantly, and a beam of white light streams down upon it. A pure white dove descends the beam of light, and alights upon Parsifal's head. Kundry falls lifeless at his feet. Amfortas and Gurnemanz kneel in homage, Parsifal grasps the Graal, and elevates it in blessing above the adoring Knights as the chorus sings, "Höchstes Heiles Wunder! Erlösung dem Erlöser!" (Highest holy wonder! The Redeemer is Redeemed!).

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<http://hermetic.com/sabazius/carolus.htm>

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19 Jan 2001 - 9 Jun 2021

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About this capture

9th Century statuette of Charlemagne
 Carolus Magnus

(742-814 e.v.)

by T. Apiryon

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King of the Franks, founder of the Carolingian dynasty which supplanted that of the Merovingians, and founder of the Holy Roman Empire in 800 e.v. as Charles I. Also known as Charlemagne, Karl der Grosse, and Carl the Great; he was the grandson of

Charles Martel, "The Hammer," with whom he is sometimes confused.

Charlemagne was a great conqueror, statesman and legislator, a pious christian and a patron of learning, and was one of the principle forces in the civilization of barbarian Europe. From his capital at Aix-la-Chapelle, now Aachen, in western Germany, he battled the Saracens of Spain, the Saxons of Hanover and Holland, and the Huns and Slavs of the East, ultimately uniting most of Europe in a single great state loyal to the Pope. He adopted as his ensign the double-headed eagle, symbolic of the reunion of the divided Roman Empire. He established an academy to oversee the development of schools throughout Europe, but the enlightenment of Charlemagne's reign disappeared quickly after his death in the feudalism of his degenerate successors.

Many romantic fables are told of Charlemagne and his paladins (or peers, his twelve most illustrious knights). The most famous of the paladins were Roland, or Orlando, favorite nephew of Charlemagne, of whom was written The Song of Roland as well as Orlando Furioso by the Italian poet Ariosto; Florismart, Orlando's friend; Rinaldo of Montalban, Orlando's cousin; Namo, Duke of Bavaria; Salomon, King of Brittany; Turpin, the Archbishop; Astolpho, of England; Ogier, of Denmark; Malagigi the Enchanter; and Gano of Mayence, who betrayed them.

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<http://hermetic.com/sabazius/schyren.htm>

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19 Jan 2001 - 6 Mar 2022

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2008 2010 2011

About this capture

William of Schyren

by T. Apiryon

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This Saint is very obscure, there is no historical personage of any note whatsoever who was known by this name. Some have speculated that the reference may be to William I "The Conqueror," Norman King of England (1027 - 1087 e.v.), or to the medieval English logician, William of Shyreswood or Sherwood (died 1267 e.v.), or to the great historian of the crusades, William of Tyre (1130-1187 e.v.), or to the scholastic philosopher William of Occam (died c. 1349) or even to Kaiser Wilhelm II of Germany (1859-1941 e.v.) Generally, such speculations have been based on the assumption that the name "Schyren" is a typographical for some other word or name, either known or unknown.

However, "Schyren" is actually an historical spelling variant of "Scheyern" (as are Scheuern, Scheiern and Skyrun). Scheyern is an ancient castle in Bavaria, located near Pfaffenhofen between Munich and Ingolstadt. It was the home of the Counts of Scheyern, who ruled a portion of Bavaria from the time of Charlemagne until 1115 e.v. When Count Otto II of Scheyern died, his wife Haziga moved into a new castle in nearby Wittelsbach; thereby changing the family name from "von Scheyern" to "von Wittelsbach." In 1180 e.v., the Holy Roman Emperor Frederick I "Barbarossa" deposed the Duke of Bavaria, Henry the Lion, and bestowed the duchy upon Count Otto III of Wittelsbach, who became known as Duke Otto I of Bavaria. The Wittelsbach dynasty maintained official royal title to Bavaria until the abdication of King Ludwig III in 1918 e.v. The Wittelsbach dynasty produced two Holy Roman Emperors, Louis (Ludwig) IV (1314 - 1347 e.v.) and Charles VII (1742 - 1743 e.v.), and at least one E.G.C. Saint, "Ludovicus Rex Bavariae," Ludwig II (1845-1886 e.v.).

None of the ancient Counts of Scheyern bore the name William or Wilhelm. There were, however, several dukes of the later Wittelsbach period with the name William. Little is written about William I of Bavaria (1333 - 1389 e.v.). William IV of Bavaria (1493 - 1550 e.v.) is noted for his opposition to Lutheranism when nearly all of the neighboring nobility were embracing it, and for inviting the Jesuits to Bavaria, who established their headquarters at the university of Ingolstadt. William V of Bavaria (1548 - 1626 e.v.) is noted for his alliance with the Habsburgs and expansion of Bavarian territories. Duke Otto II of Bavaria (1206 - 1270 e.v.) is said to have been one of the patrons of the unnamed minnesinger known only as "der Tannhäuser."

When the Counts of Scheyern moved to Wittelsbach, they converted Castle Scheyern to a Benedictine Abbey, populating it with monks from the Abbey of Hirsau. Abbot William of Hirsau (c. 1026 - 1091 e.v.) had established Hirsau's reputation as a center of learning, and is still remembered as a notable mystic, monastic reformer, and scholarly researcher in astronomy and music theory. There was also a prior of the Abbey of Scheyern in the mid-thirteenth century e.v. named Wilhelm, but nothing significant is known of him.

Scheyern is noted for one historical event, the signing of the treaty of Scheyern on May 26, 1532 e.v. between the Landgrave of Hesse, the Elector of Saxony, the Dukes of

Bavaria, and King Francis I of France, for the purpose of evicting the Habsburgs from the duchy of Württemberg. Although the "League of Scheyern" was ultimately unsuccessful in its mission, the treaty of Scheyern was probably more important for helping to establish the diplomatic reputation of the man who drafted it and signed it on behalf of Francis I, one Guillaume (William) du Bellay, Lord of Langey (1491-1543 e.v.).

Guillaume du Bellay was France's most able diplomat as well as a valiant soldier, scholar and historian. Francis I employed du Bellay in a very large number of diplomatic missions to Germany, Spain, Italy and England. He united many of the Protestant and Catholic Princes of Germany against Francis's rival, the Holy Roman Emperor Charles V; he also managed to obtain for King Henry VIII a favorable decision from the Sorbonne in the matter of his divorce from Catherine of Aragon. Guillaume du Bellay was also a committed humanist and an ardent protector of freedom of thought. While remaining a Catholic, he often intervened on behalf of the Protestants and the Waldenses against their persecutors.

King Francis appointed him Governor of Turin in 1537, and Governor of the whole of Piedmont in 1540. He was the friend of many writers and scholars, and kept a massive library at Turin. In 1540, suffering from gout and in need of the services of a librarian and secretary, he hired the physician of his brother Jean du Bellay to come to Turin. That physician was Doctor Francois Rabelais, who stayed with him in Turin from 1540 to 1542. Rabelais quickly came to revere his patron as the model of a wise and generous ruler and a "learned and valiant knight." He accomplished some of his best work while under du Bellay's patronage, including much of Book III of *Gargantua and Pantagruel*, and this and his later works contain numerous reminiscences of his time spent in Piedmont with du Bellay.

Guillaume du Bellay died in 1543 during a trip to France, and Rabelais was present. He wrote a moving account of the event in *Gargantua and Pantagruel*, Book III, Chapter 21 and Book IV, Chapter 27. Rabelais recalls the strange prodigies and portents surrounding the death of the knight, and tells of his earnest and lucid death-bed discourse in which he predicted many of the events which would befall France in the coming years. Rabelais later wrote a book about the high deeds of Guillaume du Bellay, which has, unfortunately, been lost.

Guillaume du Bellay, Lord of Langey, who may have been our illustrious "William of Schyren," is interred in the Cathedral of Le Mans.

Portrait of Guillaume du Bellay, Museum of Versailles, No. 3151

Guillaume du Bellay

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24 Apr 2000 - 6 Mar 2022

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2008 2010 2011

About this capture

Frederick of Hohenstaufen

by T. Apiryon

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Although this appellation could equally well apply to Frederick I "Barbarossa" (1123 - 1190 e.v.), King of Germany (1152 - 1190 e.v.), King of Italy (1155 - 1190 e.v.), Holy Roman Emperor (1155 -1190 e.v.) and leader of the Third Crusade along with Richard the Lion-Hearted, Crowley probably intends reference to his grandson, Frederick II (1194 - 1250 e.v.), King of Sicily (1197 -1250 e.v.), King of Germany (1212 - 1250 e.v.), Holy Roman Emperor (1220 - 1250 e.v.) and King of Jerusalem (1228 - 1250 e.v.)

Frederick II, although a Hohenstaufen like his grandfather, was born in Sicily and brought up under the influence of Norman, Byzantine and Muslim cultures. He was a patron of the arts and sciences, and a philosopher, poet and scientist in his own right--writing a scholarly treatise on the art of falconry, among other things. He founded the University of Naples, and his court at Palermo was a center for learned men and for troubadours and minnesingers from France and Germany (possibly including the minnesinger known as "der Tannhäuser" and Wolfram von Eschenbach, the poet who wrote "Parzival"); the astronomer and magician Michael Scot; the physician, astrologer

and magician Arnold of Villanova; the mathematician Leonardo da Pisa, known as Fibonacci; and St. Thomas Aquinas. He was fluent in French, German, Italian, Greek, Latin, and Arabic. His vast erudition and wide range of talents earned him the nickname Stupor Mundi, the Marvel of the World.

With respect to religion, Frederick viewed Christianity as little more than a means to expand his Empire. He was essentially a libertine materialist, though he requested Christian absolution on his death bed. Although he participated in the persecution of Roman Catholic heretics, he was tolerant of Jews and Muslims, and welcomed them to his court.

His troubles with the Church began when, after having announced his intention to go on a crusade at his coronation as King of Germany, he postponed actually taking up the cross for fifteen years; instead, he used the papal protection given a crusader to help him consolidate his holdings in Italy. Pope Honorius tolerated Frederick's procrastination, but his successor, Gregory IX, was less charitable, and excommunicated him upon receiving the tiara in 1227 e.v.

In defiance of the Church's prohibition on the participation of excommunicates in crusades, Frederick immediately set out on his crusade. For this, he was excommunicated again. He landed in Acre in September of 1228 e.v., but his double excommunication made him extremely unwelcome among the crusaders in the Holy Land-- because any person aiding an excommunicate or any village harboring an excommunicate would automatically be excommunicated as well. Despite this rather severe impediment, Frederick managed to win Jerusalem from the Muslims through skillful negotiations with al-Kamil, the Sultan of Cairo. He crowned himself King of Jerusalem on Sunday, March 18, 1229 e.v. For harboring the excommunicate King, the church was forced to excommunicate the city of Jerusalem, the very focus of Christianity itself.

Pope Gregory was naturally furious over this entire affair. He attacked Frederick's positions in Italy, and Frederick was forced to leave Jerusalem to defend his Italian territories from the papal forces. Gregory's successors maintained the struggle against Frederick over his Italian claims, and in 1245, Pope Innocent IV deposed Frederick and declared a crusade against him. Once again, Frederick thwarted their plans, this time by dying peacefully at one of his castles in Apulia on December 13, 1250 e.v. The church had finally prevailed against Frederick, but at very great expense in both resources and credibility.

There has been some confusion in Masonic circles between Frederick II of Hohenstaufen and Frederick II "the Great," King of Prussia (1740-86 e.v.). In Masonic legend, it was Frederick the Great who supposedly issued the Charter authorizing the formation of the Ancient and Accepted Scottish Rite. It is sometimes said that Frederick the Great was the first to "shake the power of the Papacy," but this honor clearly belongs to Frederick II of Hohenstaufen.

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About this capture

Roger Bacon

(1214-1294 e.v.)

by T. Apiryon

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An English Franciscan friar, alchemist, astrologer, mathematician and early empirical scientist, persecuted by the Church for his beliefs. He studied at the university in Paris, where he taught philosophy from about 1240 to 1247, he then went to Oxford. He joined the Franciscan order in 1257. According to Bacon's own writings, he was profoundly influenced by the teachings of an unknown philosopher known only as "Master Peter."

In 1267-68, at the request of Pope Clement IV, Bacon published three major works: Opus Majus, Opus Minus, and Opus Tertium, in which he proposed educational reforms based on the value of observation and measurement of nature. He recommended that the study of languages, mathematics, alchemy and experimental science should replace the traditional medieval university curriculum. In Opus Majus, he attempted to join all learning, wisdom and faith in a unified conception. In 1272, he published the Compendium of the Study of Philosophy, in which he harshly criticized the philosophical methods of his contemporaries. His advocacy of empiricism over the dogmatic scholasticism of his day, coupled with accusations of teachings just short of heresy led to his imprisonment by order of the Franciscan minister-general for several years in the

1270's. In 1292, he published the Compendium of the Study of Theology, in which his criticism was directed toward the theological methods of his contemporaries.

After his death, he began to be spoken of as having been a sorcerer and/or a miracle-worker. Some attribute the invention of black powder (outside of China), the camera, the clock, the telescope and steam power to Bacon. He was referred to as "Doctor Mirabilis" by his alchemical admirers.

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About this capture

Jacobus Burgundus Molensis the Martyr

(1243-1314 e.v.)

by T. Apiryon

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Jacques de Molay. Twenty-second and last Grand Master of the Knights Templar. See Part III of The Heart of the Master.

The Knights Templar were founded in 1118 e.v. to protect pilgrims on their way to Jerusalem, and established their headquarters at the Holy Sepulchre in Jerusalem. The Order lasted 189 years and became one of the wealthiest and most powerful single

institutions in Europe.

The Knights Templar were officially recognized as an Order by Pope Honorius in 1128 with the enthusiastic support of King Baldwin II of Jerusalem and Bernard de Clairvaux (later St. Bernard). They were given their first land, their Rule, and their Habit. The Rule was based on that of the Cistercian Order, and the Habit was a plain white mantle with a red cross. Their banner, called the Beauséant, consisted of two vertical bars, one black and one white. The word Beauséant was also the Templar battle cry, and may be roughly translated as "Be glorious!"

In 1162, the Papal Bull "Omne Datum Optimum" was issued by Pope Alexander III, which gave the Order of the Temple enormous potential power. It released them from all spiritual ties except to the Holy See itself, permitted them to have their own chaplains and special burial grounds in their own houses, freed them from paying tithes to the Church, and allowed them to collect their own tithes.

The Order also had an effective policy of recruitment. Service in the Order, which coupled adherence to strict monastic vows with the constant threat of mutilation or death on the battlefield, was considered adequate penance to compensate for any sin. Therefore, murderers, thieves, fornicators and even heretics were welcomed, provided they renounced their former ways and embraced the Order's sacred vows. This policy may have infused the Order with freethinkers, and, in fact, a number of self-avowed penitent Cathar heretics (members of an ascetic, gnostic Christian sect which dominated southern France and northern Italy from about 1150 e.v.) were taken into the Order during the years of the atrocious Albigensian Crusade in southern France (1209-1250 e.v.).

The Order was composed of several classes: full brothers or knights, sergeants, chaplains, serving-brothers, and "clients." The Order did not confer knighthood, only knights were admitted as full brothers.

At their initiation, which was held in secret, they swore the three basic monastic vows of chastity, poverty and obedience. The vow of poverty required the new knight to vest all his money and property in the Order.

They were vested with the habit of the Order (white for knights, black for sergeants, green for chaplains) and a sheepskin girdle or cord which they were never to remove, as a token of their vow of chastity. They were prohibited from bathing, and knights were prohibited from shaving their beards.

The Templars fought with the other Crusaders against Saladin during the Second Crusade, which failed. During their time in Palestine, many of the knights became fluent in Arabic, and there was undoubtedly a significant amount of discourse between the Templars and the Muslims. There has always been a great deal of speculation regarding the possibility that the Templar Order may have been influenced by the Assassins of Hasan ibn Sabah, due to certain similarities of organizational structure.

After Jerusalem was lost, the Templar headquarters was transferred to Paris and the Templars focussed their power in the West. They were principally concentrated in France and England, but owned extensive properties in Portugal, Castille, Leon, Scotland, Ireland, Germany, Italy and Sicily. When fully developed, they had over nine thousand preceptories, plus mills and markets. Many Templar preceptories and churches still exist. Templar churches are characterized by their circular shape.

Donation to the Templars was a popular form of charity, especially with the nobility. This income, coupled with the wealth of all its entering members, soon resulted in a substantial surplus of funds. At their height they were estimated to have an annual income of six million pounds sterling. This money was put to use providing what were essentially the first banking services in Europe.

Jacques de Molay was born into a noble family of Burgundy, and entered the Order of the Temple in 1265. He immediately proceeded to Palestine, where he distinguished himself in the war against the Muslims under the Grand Mastership of William de Beaujeu. He was unanimously elected Grand Master upon the death of Theobald Gaudinius in 1298.

In 1306, King Philip IV "the Fair" (Philippe le Bel) of France took refuge in the Templar headquarters in Paris to escape a civil commotion. Philip and the Knights had always been on good terms, and Philip had even chosen de Molay to be godfather to one of his children. Here he observed first hand the real wealth of the Order. Philip was bankrupt, and faced with severe governmental problems. He contrived a scheme to obtain control over the wealth and holdings of the Templars: they were to be accused of heresy and immorality.

Pope Clement V, who had been enthroned through the assistance of Philip in 1305, invited the Grand Master of the Templars, Jacques de Molay, to Poitiers for a conference. In the mean time, two imprisoned ex-Templars were found, and offered their freedom if they would betray the Order. A number of charges against the Order were drawn up, including collusion with the Saracens; secret profession of paganism or Mohammedanism; requiring all novices to deny Christ, to trample and spit upon the Cross, and to bestow "obscene kisses" upon their prior; the tolerance and even encouragement of sodomy among the membership; and the secret adoration of an idol, mysteriously called Baphomet, which consisted of either a bearded head or an androgynous figure.

On Friday, October 13, 1307, e.v. Jacques de Molay and many of his brethren were arrested and thrown into prison. The king took possession of the Temple in Paris. The knights were tortured to extract confessions, and, not surprisingly, many confessions were obtained; most were contradictory. De Molay himself confessed under torture to doctrinal unorthodoxy.

De Molay was publicly sentenced on March 12, 1314. Asked to make his confession to

the crowd, he stepped forward, but, instead of admitting guilt, he proclaimed his innocence and that of the Order, condemning himself to martyrdom. That evening, he was bound to a stake surrounded by combustible materials, and the torch of the executioners applied. With his last words, he invoked vengeance on Philip and Clement. Clement died the following month, and Philip died under mysterious circumstances the following November.

The Templar Order was formally suppressed in all the countries of Europe except Scotland.

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27 Apr 2001 - 7 Dec 2025

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About this capture

Christian Rosencreutz

(1378-1484 e.v./mythic)

by T. Apiryon

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Legendary German hero of the Fama Fraternitas and Chymical Wedding of Christian Rosenkreutz of Andrea (q.v.), and founder of the Rosicrucians. Crowley considered Christian Rosenkreutz to have been a man, under a different name, who was a Master of the Temple. See Part III of The Heart of the Master.

The Fama Fraternitatis (1614) deals with the life of "the most godly and highly illuminated father, our brother C.R." who spent his childhood in a cloister, learning Greek, Latin and medicine, traveled to Damascus as a youth where he learned physics and mathematics, then to Fez, where he learned Qabalah, magic and alchemy.

From Fez, he traveled to Spain and attempted to teach, but his teachings were rejected. He returned to Germany and established a school, and began to accept students from his old cloister; this was the beginning of the Fraternity of the Rose Cross. Ultimately, the school consisted of eight brethren, and when they had perfected their doctrines and methods, they decided to disperse into all countries to disseminate their teachings. They agreed on six principles: 1. That none of them should profess any other thing than to cure the sick, and that gratis; 2. None of them should be constrained to wear one certain kind of habit, but therein to follow the custom of the country; 3. That every year on the day C. they should meet together in the house S. Spiritus, or write the cause of their absence; 4. Every brother should look about for a worthy person, who after his decease, might succeed him; 5. The word C.R. should be their seal, mark, and character; and 6. The Fraternity should remain secret one hundred years.

Brother R.C. died at the age of 106. His tomb was discovered 120 years later, in 1604, by some of the successors of the brothers who had returned to the original building to make repairs. The tomb was opened, and inside was discovered a seven-sided vault with a central, cylindrical altar. Upon moving the altar aside, they discovered a brass plate, which they removed, and discovered the body of Brother C.R.C., "whole and unconsumed, with all his ornaments and attires."

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<http://hermetic.com/sabazius/hutten.htm>

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About this capture

Ulrich von Hutten

(1488-1523 e.v.)

by T. Apiryon

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German patriot, poet, knight, classical scholar, satirist and Renaissance humanist. Hutten was a contemporary of Rabelais and Paracelsus, and was a key figure in the German Reformation. He allied himself with Reuchlin, Erasmus, and particularly Luther, in the battle to free Germany from the yoke of Rome. He published Luther's works and Lorenzo Valla's refutation of the "Donation of Constantine" as well as his own attacks on the corruption of the Church and its political thralls.

His efforts to unite the German nobility and free cities against the tyranny of Rome and the corruption of the princes and the clerical benefice-hunters ultimately failed, and he was forced to flee the country to Switzerland. He took refuge in Zurich with Zwingli, the leader of the Reformation movement, where he died at the age of 41, of syphilis.

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<http://hermetic.com/sabazius/paracelsus.htm>

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About this capture

Paracelsus

(1494-1541 e.v.)

by T. Apiryon

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Paracelsus is the latinized pen-name of Philippus Areolus Theophrastus Bombastus von Hohenheim.

Swiss physician and surgeon, philosopher and theologist, metallurgist and alchemist, magician and scientist, travelling medicine man and father of the science of pharmacology. He was a contemporary of Rabelais and Ulrich von Hutten, and Crowley considered him to be an Adeptus Exemptus.

The father of Paracelsus was a doctor, and the bastard son of a German nobleman: having intelligence and education but no endowment. Although he was brought up in poverty in the countryside of Switzerland, Paracelsus was exposed from an early age to the erudition, and to the library, of his father. Always empathetic to the suffering of others, he decided to pursue a career in medicine. He soon became extremely frustrated with the pomposity and insensitivity of the privileged caste of physicians, and with the academic medical community's dogmatic fixation on the theories of Galen and Avicenna. He resolved to revolutionize medicine himself through the diligent study of Nature, i.e., by experiment and observation. This study he referred to as "magic."

He abandoned his academic studies and began a series of very extensive travels, collecting medical anecdotes and folk remedies, treating the sick, and conducting medical and alchemical experiments. He travelled all over Europe, and visited the holy land and Egypt. He even travelled to central Asia: while staying with the Grand Duke of Russia, he was captured during an invasion by the tatars and taken to their capital.

He combined the information he compiled on his travels with the theological doctrines of Duns Scotus and Nicholas de Cusa, the magical teachings of Trithemius (see below), the Christian Qabalism of Giovanni Pico della Mirandola and Johann Reuchlin, and the theories of Alchemy to synthesize a completely new view of medicine. He rejected the Galenic theory of illness as a result of conflicts among the "four humors," and the ideas

that health and disease are determined by astrology and the influence of saints and demons. Paracelsus placed no reliance on "supernatural" forces in his work. To Paracelsus, magic meant the use of natural forces which were not yet completely understood.

He developed the novel conceptions that the human body is an organic, self-constituted, sovereign whole, and that it is subject to the same natural forces to which animals and plants are subject. His idea of treatment was that the doctor assists the body to heal itself through its own natural healing processes, which ran against the conventional wisdom of the time which was that the doctor had to overcome Nature to achieve healing.

He founded the science of chemical pharmacology, divorced psychology from theology and demonology, and did pioneering work in the fields of occupational medicine, psychiatry and gynecology. He discovered zinc; the idea that herbal medicines contain active principles is his; and he coined the terms "chemistry" and "protoplasm." He also contributed the aspect of "salt" to the alchemical/philosophical theory of the three alchemical principles, salt, sulfur and mercury.

Having established his medical techniques and theories, he proceeded to promulgate them, severely attacking medical orthodoxy where ever he went. He obtained several decent positions during his lifetime, but due to his lack of formal academic credentials, his arrogance, his lack of patience, his coarse manners, his association with people of the lower classes, and his lack of social and political skills, he always ran afoul of the local elite and was soon forced to flee, despite his remarkable successes with his patients.

Later in life, after the collapse of the Reformation, Paracelsus underwent a conversion experience. He began to re-evaluate his natural philosophies in terms of religion, and rejected much of it as incompatible with his new religious feelings. He remained a Catholic, but rejected much established Catholic dogma, such as the resurrection of the flesh and the immortality of the soul. His religious philosophy was that of the simple life, with salvation secured not by works or by faith, but by love. Still later, he reconciled himself with science, and published his great synthetic treatise *Philosophia Sagax*. Even though he was able to reconcile himself with science, he was never able to bring together the two souls of God and Nature which dwelt within his breast.

The sword of Paracelsus was taken up in earnest after his death, and the established medical orthodoxy soon crumbled. His followers soon established their own orthodoxies in his name, some just as irrational and ineffective as those he had fought against.

The memory of Paracelsus is revered by chemists, physicians, philosophers and occultists of all stripes as a courageous pioneer and soldier in the army of Truth. Modern occultists who revere Paracelsus should always keep in mind that he was the sworn enemy of the superstitions of his day. It is the task of the true occultist to constantly challenge orthodoxies and superstitions, never to buttress or coddle them.

The major works of Paracelsus include A Book on Nymphs, Gnomes, Giants, Dwarves, Incubi and Succubae, Stars and Signs (1515), Archidoxa Medicinae (1524), Volumen Paramirum (1525), Intimatio (1527), Diseases Which Deprive Man of His Reason (1528), Paragranum (1529), Eight Books on the Origin and Causes of the French Disease (1529), Opus Paramirum (1530), Invisible Diseases (1531), Great Surgery Book (1535), Philosophia Sagax (1536), Seven Defensiones (1538), The Doctors' Labyrinth (1538), and Prognostication for the Coming Twenty-Four Years (1538).

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<http://www.hermetic.com/sabazius/maier.htm>

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About this capture

Michael Maier

(1566-1622 e.v.)

by T. Apiryon

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German Lutheran alchemist, physician and Rosicrucian apologist. Maier was a

contemporary of Robert Fludd. He was the author of "Scrutinium Chymicum" (1687, a posthumously published abridgement of "Atalanta Fugiens"), which is included in Section 1 of the A.: A.: reading list.

The early Rosicrucian movement was deeply involved with alchemy. While dismissed by modern scientists as an immature precursor to chemistry which dealt with the naive object of transmuting base metals into gold, alchemy was, in fact, a highly sophisticated symbol system which dealt with the quest for Harmony and Perfection through the application of the universal processes of nature on all conceivable levels-- physical, psychological and spiritual: a process termed the Great Work.

Maier was the author of numerous alchemical and Rosicrucian works, many illustrated with symbolic engravings of great beauty. These include Arcana Arcanissima (1614), Lusus Serius (1616), De Circulo Physico Quadrato (1616), Atalanta Fugiens (1617), Examen Fucorum Pseudo-Chymicum (1617), Jocus Severus (1617), Silentium Post Clamores (1617), Symbola Aurea Mensae Duodecim Nationum (1617), Themis Aurea (1618), Tripus Aureus (1618), Viatorum (1618), Tractatus de Volucris Arborea (1619), Verum Inventum (1619), Septimana Philosophica (1620), Civitas Corporis Humani (1621), Cantilenae Intellectuales de Phoenice Rediviva (1622), Ulysses (posth., 1624) and Subtilis Allegoria super Secreta Chymiae (posth., 1749).

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<http://hermetic.com/sabazius/borgia.htm>

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About this capture

Roderic Borgia, Pope Alexander the Sixth

(1431-1503 e.v.)

by T. Apiryon

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Added to the list of Saints in 1929/30 e.v. Spanish-born Rodrigo Borja is remembered by Catholics as one of the most "decadent" of the Renaissance Popes.

Alexander VI was in fact a popular Pope during his day: he was a patron of the arts and a political statesman, who repelled a French attempt to assert control over Italy, liberated the Papal States from petty land barons, called for a league of Christian States against the Turks and was tolerant toward the Jews. He was also partial to the Qabalah, and he granted absolution to Giovanni Pico della Mirandola, a Christian Qabalist and student of Raymond Lully and Marcilio Ficino, who had been accused of heresy by the Inquisition under Pope Innocent VIII. Michelangelo created the Pietà for Alexander.

He had over seven children, including Lucrezia, famous as a patroness of the arts, and the notorious Cesare (who became the model for Machiavelli's "The Prince") whom he fathered by his Roman mistress Vannozza dei Catenei. He deeply loved his children, and became embroiled in political turmoil over his attempts to endow them with land and power. This, in combination with his involvement in the struggles between the Orsini, della Rovere and Collona families, his penchant for grandeur, and a comparatively libertine lifestyle have resulted in his current reputation. Alexander VI certainly deserves some of the blame or credit for inspiring the German reformation (see Ulrich von Hutten).

Crowley considered Borgia to be one of his previous incarnations (along with Eliphas Lévi, Cagliostro, Edward Kelly, the Roman Marius de Aquila, Ko Hsuen (a disciple of Lao Tzu) and, of course, Ankh-af-na-Khonsu). In Chapter 86 of his "Confessions," Crowley states that his task as Borgia, as appointed by the "Council of Masters," was to crown the Renaissance. He notes that his failure at this task was due to "not being wholly purified" in his personal character.

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<http://hermetic.com/sabazius/boehme.htm>

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About this capture

Jacob Boehme

(1575-1624 e.v.)

by T. Apiryon

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Also spelled Boehm, Böhme, Böhm or Behmen. German Protestant mystic and philosophical theologian.

Boehme was born into a middle-class family at Alt Seidenberg, near Görlitz, in Germany. He received little in the way of formal education, and settled down as a shoemaker in Gorlitz in 1599. Despite the limitations of his early training, he was an avid student of scripture, theology, and the writings of Paracelsus (q.v.), and devoted his spare time to the study of these subjects. He began to experience visions, and one day he had a powerful religious experience which was summed up in the phrase "In Yes and No all things consist." From this dialectical revelation he gradually developed a system of mysticism, essentially Gnostic in character, incorporating the various streams of speculative thought of his day. His principle theme is that the dualistic principles of life originated from a single reality, and that the goal of mysticism is to reconcile these principles into a spiritual unity. Boehme was condemned and rejected by the religious authorities and the rabble of his day. His works are often rather difficult to follow, due in part to his lack of formal education, but they are nevertheless compelling, and charged with passionate spirituality. Despite his rejection during his own life, Boehme was highly influential on subsequent thinkers, including Nietzsche, Hegel, Schelling, Emmanuel Swedenborg, William Blake, and George Fox, founder of the Quakers. Boehme's teachings were also influential in the development of high grade Freemasonry.

In Boehme's cosmology, the first person of the Trinity, God the Father, is identified with primal, unmanifested reality, Der Ungrund, "the Abyss," nothingness which contains the potentiality of everything. The Abyss is characterized by a desire to reveal Himself, which He does through a process of divine introspection, or reflection. The second person of Boehme's trinity, the Son, is identified with the desire of the Abyss to reveal

Himself; and the third person, the Holy Spirit, is identified with the process of divine reflection. This process of reflection involves the making of a divine mirror, as it were, which Boehme calls "Virgin Wisdom" or Sophia. This Virgin Wisdom can be viewed as a fourth person of the Godhead. The images seen by God of His own potentialities in the mirror of Virgin Wisdom led to God's desire to manifest the potentialities in reality-- to engage in the process of Creation.

Boehme stressed the value of individual religious experience in his teachings. "As the many kinds of flowers grow in the earth near each other, and none contends with the other about color, smell, or taste, but they let the earth and the sun, rain and wind, heat and cold, do what they will with them, while they grow each according to its own nature, so it is with the children of God."

His major works include *Aurora* (1612), *The Three Principles* (1619), *The Threefold Life of Man* (1620), *Answers to the Forty Questions of the Soul* (1620), *Of the Incarnation of Christ* (1620), *The Great Six Points* (1620), *The Heavenly and Earthly Mystery* (1620), *Of the Last Times* (1620), *De Signatura Rerum* (1621), *The Four Complexions* (1621), *Of True Repentance* (1622), *Of True Resignation* (1622), *Of Regeneration* (1622), *A Book of Predestination and Election of God* (1623), *A Compendium of Repentance* (1623), *Mysterium Magnum* (1623), *A Table of the Principles* (1624), *Of the Supersensual Life* (1624), *Of the Two Testaments of Christ* (1624), *A Discourse between a Soul Hungry and Thirsty after the Fountain of Life and a Soul Enlightened* (1624), *Of 177 Theosophic Questions* (1624), *An Epitome of the Mysterium Magnum* (1624), *The Holy Weeks* (1624), *Of the Divine Revelation* (1624), and *Of the Last Judgement* (1624).

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About this capture

Francis Bacon, Lord Verulam

(1561-1626 e.v.)

by T. Apiryon

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English philosopher, lawyer, statesman and scientist, sometime Lord Chancellor of England, and developer of the inductive method of reasoning.

Bacon began his studies at Trinity College, Cambridge when he was 12 years old. He was first elected to Parliament in 1584 e.v. He was an adviser to both Queen Elizabeth I and King James I. He was knighted by King James in 1603 e.v. and became Lord Chancellor and Baron Verulam in 1618 e.v. He was also made Viscount St. Albans in 1621 e.v. Shortly thereafter, he was found guilty of accepting bribes and was forced to resign his offices. He subsequently dedicated himself to scientific pursuits and writing.

He is considered one of the founders of modern science and the scientific method. His works include *The Advancement of Learning* (1605), *The Wisdom of the Ancients* (1609), *Novum Organum* (1620), and *New Atlantis* (posth. 1627). A minority of scholars consider him the true author of the works of Wm. Shakespeare.

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About this capture

Andrea

(1586-1654 e.v.)

by T. Apiryon

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Johann Valentin Andreae was a Lutheran pastor, and the author of *The Chymical Wedding of Christian Rosencreutz* (1616), a light and sometimes humorous allegorical fantasy of the marriage of the Sun and Moon. Some skeptical authors credit Andrea with the authorship of the "Fama Fraternitatis" and the "Confessio Fraternitatis," and with the creation of the Rosicrucian mythos as a hoax. The Rosy Cross emblem may have originated with Andrea's family crest. Crowley wrote a parody of the Chymical Wedding titled "Liber Ambrosii Magi Hortus Rosarum" (see *Collected Works*, vol. II).

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<http://www.hermetic.com/sabazius/fludd.htm>

89 captures

20 Aug 2000 - 24 Jan 2025

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About this capture

Robertus de Fluctibus

(1574-1637 e.v.)

by T. Apiryon

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Robert Fludd was a Kentish Anglican alchemist, Paracelsist physician, mathematician, astronomer, cosmologist, Qabalist, Rosicrucian apologist, and alleged 16th Grand Master of the Prieuré de Sion. Fludd was considered by Crowley to be an Adeptus Exemptus. Fludd was a prolific writer, and many of his works on alchemy, Rosicrucianism, occult medicine, the "magnetic" philosophy and various scientific theories survive. The illustration of a "Design suitable for top of altar," Plate 2(b) of Book IV, Part III, is from Fludd's *Utriusque Cosmi Historia*. Fludd was allegedly a member of the committee which drafted the "King James" translation of the bible in 1611.

His thirteen published works include *A Compendious Apology for the Fraternity of the Rosy Cross* (1616), *The Apologetic Tractatus for the Society of the Rosy Cross* (1617), *Utriusque Cosmi Historia* (1617-19), *Summum Bonum* (1629), and *Clavis Philosophiae et Alchymiae* (1633).

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Also see these articles: 1, 2, 3, 4, 5, and 6.

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About this capture

Johannes (John) Dee

(1527-1608 e.v.)

by T. Apiryon

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English alchemist, mathematician, astronomer, astrologer, philosopher and magician. Dee was the court astrologer to both Queen Mary I and Queen Elizabeth I, and, according to legend, conjured a windstorm which resulted in the defeat of the invading Spanish Armada. Dee was the editor of the first English translation of Euclid's "Elements." Dee, along with Edward Kelly were responsible for the Enochian system of magical intercourse with a hierarchy of angelic beings, a system of great importance in the magical technology of the Hermetic Order of the Golden Dawn and of Aleister Crowley, forming the basis of Liber CDXVIII: The Vision and the Voice (in The Equinox, Vol I, No. V, March 1911 e.v.) and Liber LXXXIX vel Chanokh (in The Equinox, Vol. I, Nos. VII and VIII, March and September 1912 e.v.). Some believe Dee to be the true instigator of the Rosicrucian movement.

His major published work was Monas Hieroglyphica (1564). Meric Casaubon's A True and Faithful Relation of what passed for Many Years between Dr. John Dee and Some Spirits, published in 1659, was a compilation of Dee's diaries during his Enochian workings with Kelly.

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About this capture

Sir Edward Kelly

(1555-1595 e.v.)

by T. Apiryon

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Irish alchemist and magician. Kelly is best known for his travels with John Dee and work his work for Dee as a "skryer" or visionary medium; but he was also a noted alchemist on his own right, publishing three alchemical works: The Stone of the Philosophers, The Humid Way, and The Theatre of Terrestrial Astronomy.

Kelly's personality is somewhat of a mystery. He was born Edward Talbot in Worcester and attended Oxford for a few years, but did not obtain a degree. He seems to have practiced as a notary for a number of years in London or Lancaster. In Wales he appears to have chanced upon, under rather mysterious circumstances, the sole copy of The Book of Saint Dunstan, an alchemical treatise which explains how to formulate the Red and White Powders for the Transmutation of Metals, along with two ivory caskets containing samples of these powders. He is alleged to have used these powders to make gifts of gold for his friends; and to impress John Dee.

There is a poorly substantiated tradition that he wore his characteristic black skull cap to disguise the fact that his ears had been cut off for forgery. Most non-magician historians view him as a charlatan who took advantage of Dee's credulity, leading him along with

puzzling clues to arcane knowledge. And yet, Dee seems to have driven Kelly to the brink of insanity, forcing him to perform long skrying sessions on a nearly daily basis. Kelly expressed his fear and mistrust of the spirits on a number of occasions. In addition, the materials received in the workings was in an Angelic language, with its own unique grammar and syntax, some of it being remarkably consistent and betraying substantial knowledge and intelligence. It is written in a strange yet magnificent sort of prophetic poetry which possesses remarkable power and dark beauty.

In Chapter 187 of Liber Aleph, Crowley says that "an Angel did declare unto Kelly the very Axiomata of our Law of Thelema, in Good Measure, and plainly; but Dee, afflicted by the Fixity of his Tenets that were of the Slave-Gods, was wroth, and by his Authority prevailed upon the other, who was indeed not wholly perfected as an Instrument, or the World ready for that Sowing."

The particular transmission to which Crowley probably refers is recorded in Dee's diary for June 8, 1584. Dee states that the Spirits attempted to persuade Kelly:

"- That Jesus was not God.

- That no prayer ought to be made to Jesus.

- That there is no sin.

- That mans soul doth go from one body to another childes quickening or animation.

- That as many men and women as are now, have always been (...)

- That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.

- No Holy Ghost they acknowledged.

- They would not suffer him to pray to Jesus Christ; but would rebuke him, saying, that he robbed God of his honour, etc."

The cosmological system received by Dee and Kelly bears numerous resemblances to older Gnostic systems. Two late Gnostic works, the "Books of Ieou," were attributed to the authorship of Enoch. The system of 30 Aethyrs developed by Dee and Kelly could easily be classified as a Gnostic aeonology. There are numerous other examples, one of the most striking is the following passage, obtained by Dee and Kelly on May 23, 1587:

"I am the daughter of Fortitude, and ravished every hour, from my youth. For behold, I am Understanding, and Science dwelleth in me; and the heavens oppress me. They covet and desire me with infinite appetite; few or none that are earthly have embraced me, for I am shadowed with the Circle of the Stone, and covered with the morning Clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in my self. The Lion knoweth not where I walk, neither do the beasts of the field understand me. I am deflowered, and yet a virgin; I sanctify, and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many Cymbals, and my lips sweeter than health itself. I am a

harlot for such as ravish me, and a virgin with such as know me not: For Lo, I am loved of many, and I am a lover to many; and as many as come unto me as they should do, have entertainment. Purge your streets, O ye sons of men, and wash your houses clean; make yourselves holy, and put on righteousness. Cast out your old strumpets, and burn their clothes; abstain from the company of other women that are defiled, that are sluttish, and not so handsome and beautiful as I, and then will I come and dwell amongst you: and behold, I will bring forth children unto you, and they shall be the sons of Comfort. I will open my garments, and stand naked before you, that your love may be more enflamed toward me. As yet, I walk in the clouds; as yet, I am carried with the winds, and cannot descend unto you for the multitude of your abominations, and the filthy loathsomeness of your dwelling places."

Whatever else he was, Kelly was, in one sense or another, inspired.

Kelly received knighthood at the hand of the Bohemian Emperor Rudolph II as a reward for his alchemical works (possibly as a result of the small quantities of the Red and White Tinctures which he possessed), but Rudolph later imprisoned him when he failed to deliver the quantities of alchemical gold he had promised. Kelly died while attempting to escape from prison.

Crowley considered Kelly to be one of his previous incarnations. See Chapters 73 and 187 of Liber Aleph and Part III of The Heart of the Master.

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<http://hermetic.com/sabazius/vaughan.htm>

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12 Jun 2002 - 28 Dec 2024

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About this capture

Thomas Vaughan

(1622-1665 e.v.)

by T. Apiryon

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Welsh alchemist, Qabalist, and Rosicrucian apologist. He was born at Llanaintffraid on the Usk, the brother of the well-known poet, Henry Vaughan.

Thomas Vaughan translated the *Fama Fraternitatis* and *Confessio Fraternitatis* into English and wrote a number of important magical and alchemical works under the pseudonym "Eugenius Philalethes." He was killed by an explosion during an alchemical experiment, or, as some say, by an overdose of the Elixir. His works include *Anthroosophia Theomagia*, a Discourse of the Nature of Man and his State after Death (1650), *Anima Magia Abscondita*, a Discourse of the Universal Spirit of Nature (1650) *Magia Adamica*, the Antiquity of Magic (1650), *Coelum Terrae*, the Magician's Heavenly Chaos, Unfolding a Doctrine Concerning the Terrestrial Heaven (1650), *Lumen de Lumine*, a New Magical Light (1651), *Aula Lucis*, the House of Light (1651), *The Fame and Confession of the Fraternity of the Rose Cross* (1652), and *Euphrates*, the Waters of the East (1655).

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<http://hermetic.com/sabazius/ashmole.htm>

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19 Jan 2001 - 5 Feb 2024

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About this capture

Elias Ashmole

(1617-1692 e.v.)

by T. Apiryon

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English antiquarian, historian, alchemist, astrologer and Freemason, founder of the what is now the Ashmolean Collection of the British Museum at Oxford, founding member of the Royal Society, and author of *Theatrum Chemicum Britannicum* (1652) and *The Institution, Laws and Ceremonies of the Most Noble Order of the Garter* (1672).

Ashmole was a late but ardent student of John Dee, whose manuscripts he possessed, and an apologist for Rosicrucianism. Some historians believe that Ashmole was the actual founder of Speculative Freemasonry, and that he based the fraternity on ideas from Francis Bacon's "New Atlantis."

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<http://hermetic.com/sabazius/molinos.htm>

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About this capture

(Miguel de) Molinos

(1640- 1697 e.v.)

by T. Apiryon

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Spanish priest and mystic, the chief exponent of Quietism. He studied theology at Valencia, moving to Rome after his ordination. Quietism is a form of religious mysticism, influenced by Neoplatonism, which requires extinction (quieting) of the personal will, and passive contemplation to allow infusion of the Divine Will. Molinos believed that his doctrine of Quietism was the way to Christian perfection.

Molinos wrote The Spiritual Guide (1675), which is included in the Liber E and A:. A:. Section 1 reading lists, and is required reading for entry to the probationer level of A:. A:. Crowley describes it as a "simple manual of Christian Mysticism." It caused an immediate sensation on its publication, and was popular among Protestants as well as Roman Catholics. In 1685 e.v., at the height of his popularity, Molinos was arrested by the papal police, tried, and eventually sentenced to life imprisonment for heresy.

The way to inner peace shown by Molinos in the Spiritual Guide is fourfold: 1. prayer; 2. obedience; 3. frequent communion; and 4. inward mortification. Molinos does not advocate withdrawal from the external affairs of life, but characterizes performance of one's ordinary calling, if it is done with inner concentration and devotion to the Divine Will, as "virtual prayer." Practice progresses from meditation through contemplation to "passive infused contemplation," a state wherein contemplation is habitual and continuous. Molinos eschewed speculation on, or longing for, the Godhead, as well as external mortifications, as being too involved with the personal will. He saw obedience as necessary to the contemplative life as a corrective to the tendency of the personal will to reassert its dominance.

His arrest was a result of a campaign against him by the Jesuits, who viewed the internalizing doctrines of Quietism as not only a threat to the established practices and temporal ambitions of the Church, but also as leading to antinomianism. When the personal will is extinguished, so the doctrine goes, the devil can temporarily make

himself master of the contemplative's body and force him to perform acts which would seem, out of context, to be sins. However, the real sin, according to Quietism, would consist in reasserting the personal will by consciously resisting the promptings of the devil.

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<http://hermetic.com/sabazius/weishaupt.htm>

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About this capture

Adam Weishaupt

(1748-1811 e.v.)

by T. Apiryon

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German educator, freemason and founder of the Order of Illuminati. Crowley considered him to be a Master of the Temple. Weishaupt was educated by the Jesuits, but later became their bitter enemy. He was given the position of professor of Canon Law at the University of Ingolstadt, Bavaria in 1775, and was the first non-ecclesiastic to hold that position.

Weishaupt's humanistic system of Illuminism, and his Order of the Illuminati, emerged from a small group of anti-royalist, anti-clerical students Weishaupt had established at Ingolstadt. After he became a Freemason in 1777, he began to work towards incorporating his system of Illuminism into that of Masonry, with the aim of extending his social ideals throughout the world. For a time, the Illuminati exercised a considerable

amount of influence, but ultimately ended in failure; largely due to vehement ecclesiastical persecution coupled with the incompetence of many of Weishaupt's disciples.

He was banished from Bavaria in 1784, and spent the remainder of his life as a guest of the Duke of Gotha, where he wrote *A Picture of the Illuminati* (1786), *A Complete History of the Persecutions of the Illuminati in Bavaria* (1786), *An Apology for the Illuminati* (1786) and *An Improved System of the Illuminati* (1787). Most of Weishaupt's biographers, including Barruel and Robison, have been ecclesiastical or royalist partisans, and have therefore vilified and slandered him.

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Also see here
and here.

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<http://www.hermetic.com/sabazius/goethe.htm>

70 captures

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About this capture

(Johann) Wolfgang von Goethe

(1749-1832 e.v.)

by T. Apiryon

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German novelist, playwright, poet, critic, journalist, painter, theater manager, statesman, educationalist, lawyer, scientist, philosopher, alchemist, mystic and Freemason. He was a true Renaissance Man, a success at all of his vocations and avocations, but he was indisputably one of the greatest authors and poets of all time.

The best known of his many works are *Wilhelm Meisters Lehrjahre* "Master William's Year of Learning" (1821), *Die Leiden des Jungen Werther* "The Sorrows of Young Werther" (1774), *Dichtung und Wahrheit* "Poetry and Truth" (1811), and his masterpiece, *Faust* (posth. 1832). Faust is universally recognized as one of the supreme achievements in all of literature. Goethe poured the entire vast reservoir of his wisdom and talent into this semi-autobiographical work, which deals with the spirit of Western Man, the dualistic dilemma between spiritual longing and sensual desires, aspiration and indulgence; and the drive for access to the infinite through knowledge.

Faust is based on the legend of Dr. Faustus, also popularized by Christopher Marlowe. Although there apparently was an historical Dr. Faustus (John Faust of Wittenberg, c.1520 e.v.), his mythical life story appears to have been built upon events from the lives of three other, more well-known men: Paracelsus; Johannes Heidenburg von Trithem, also known as Trithemius, the Abbot of the Benedictine Monastery of Sponheim, who was one of Paracelsus's teachers; and Henry Cornelius Agrippa von Nettesheim, a Qabalist and Neo-Platonist, a contemporary of Paracelsus, and his fellow-student of Trithemius and Reuchlin.

In Part I of *Faust*, we find the Devil, under the name Mephistopheles, paying a visit to the Lord to chide him over the miserable condition of his creation. The Lord counters with the example of his faithful servant, the doctor Faust. Mephistopheles wagers that Faust, too, will fall into corruption, if he would only be allowed to spend some time with him. The Lord reminds Mephistopheles that His policy is not to interfere with the earthly enterprises of Mephistopheles.

We next find Faust, a medieval physician, lawyer and theologian who has become frustrated with the emptiness of conventional learning and religion, and who longs for a more direct communion with the real knowledge of nature. Conventional studies having failed him, he turns to magic. He invokes the Spirit of Earth, who shows him even more clearly his divided divine/earthly nature.

"Two souls, alas, are housed within my breast,
And each will wrestle for the mastery there,
The one has passion's craving crude for love,
And hugs a world where sweet the senses rage;
The other longs for pastures fair above,
Leaving the murk for lofty heritage."

His despair of the futility of his scholarly pursuits to free him from the restrictions of earthly life drives him to the brink of suicide, but he is unable to complete the final step. Having pursued the world of Spirit all his life, he now yearns to fully experience the joys and sorrows of the Earth. He visits the town, where he is lauded by the people as their benefactor, but he realizes how little he deserves their praise, for his accomplishments have all been trivial or illusory. He is visited by a dog, which presently transforms itself into Mephistopheles. Mephistopheles proposes to offer Faust all he may wish in life if Faust will be his servant thereafter. Faust agrees, but sets his own condition that

Mephistopheles may only take him if he actually becomes contented with the things of the world. The bargain is made.

A student visits, and Mephistopheles discourses ironically on learning. Faust and Mephistopheles then visit a tavern, where Mephistopheles toys with the patrons. They leave in disgust and consult a witch, who gives Faust a potion to restore his youth. Mephistopheles then assists Faust to seduce a young girl named Margaret, or "Gretchen." Her brother, Valentine, discovers the affair and challenges Faust to a duel, which Faust wins. Valentine dies in Gretchen's arms, cursing her. Unaware of this, Faust is taken by Mephistopheles to the wild celebration of Walpurgisnacht on the Brocken in the Hartz Mountains. At the conclusion of the festivities, Faust discovers that Gretchen has been thrown into prison for killing her newborn child. They return and visit her in prison, where she dies.

Part II of Faust, while continuing the story of Faust and Mephistopheles, is more allegorical and symbolic than Part I. Faust and Mephistopheles visit the court of a medieval Emperor who is on the verge of losing his rule. Mephistopheles comes to his aid with the invention of paper money, and Faust is charged to conjure up Helen of Troy as an entertainment. He falls in love with the ephemeral Spirit of Helena, the perfect realization of idealized beauty. She vanishes at his touch, and he falls unconscious.

Mephistopheles carries him off to his old study, where his former student Wagner has created, through an alchemical operation, a Homunculus, a tiny human being encased within a glass vial. Mephistopheles conveys Faust and Homunculus back in time to the "Classical Walpurgis-Night," where they each may seek their desire: Faust his Helena, and Homunculus his incarnation. After a series of encounters with various figures of myth, Homunculus is carried to the sea, where he dashes himself against the throne of the beautiful Galatea. Faust's quest ends in his union with Helena and the birth of their child Euphorion, who flies rashly up to the sun, only to fall back into the sea like Icarus. Helena, in grief, returns to her proper place and time.

Faust and Mephistopheles return to the domain of the Emperor, who is now challenged by a revolution. Mephistopheles assures victory to the Emperor by providing him with a ghostly army. After the battle is won, Faust devotes his abilities to a great project, the reclaiming of a large tract of land from the sea.

Near the completion of the project, Faust is again in old age. In order to complete the reclamation project, Faust commands that an old couple be relocated from their cottage to a new home which has been prepared for them. Unfortunately, they refuse to go, and Faust's men end up burning down the cottage with the old couple inside it. Faust is again struck by the futility of his efforts, even with the aid of magic. He is near death, his labors have resulted in disaster, and he is no closer to personal freedom. However, he refuses to be defeated by care, and in his final moments, he realizes the true nature of freedom.

Mephistopheles conjures his devils to capture Faust's soul as it escapes, but a band of

Angels arrives. Mephistopheles is distracted by the beauty of the Angels, and the soul of Faust escapes him. The Angels bear Faust's soul into a high mountain valley, where, surrounded by saints, angels and mystic spirits, the soul of Gretchen arrives to serve as Faust's guide into the ultimate regions of heaven.

Goethe's aim as an artist was always to uplift and liberate the human race. His wisdom grew out of a deep capacity for observation and introspection, and a mind that was never closed. His broad knowledge of diverse sciences and cultures enabled him to be an occultist without being superstitious, and religious without being sectarian. Though he never claimed to be a Rosicrucian, he deserved the appellation far more than most of those who did, or do.

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About this capture

The Gnostic Mass

Annotations and Commentary by Helena and Tau Apiryon

July 10, 2004 e.v.

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Introductory Notes

This document contains our personal interpretations of Liber XV, from clarifications of its often incomplete and sometimes contradictory stage directions, to cross-referencing, to symbolic exegesis.

While Liber XV is hardly a Class A publication, explaining and interpreting any of Crowley's writings is always risky business, even for the best of Crowley scholars and the most experienced of magicians. Crowley, like all Qabalists, realized the value of the use of multiple layers of meaning to create a vector to point toward a truth that would be impossible (or foolish) to express in plain words. Such layers of meaning are especially abundant in Liber XV, and the interpretive material contained herein is far from exhaustive. We have intentionally, and, no doubt unintentionally as well, left many layers of meaning untouched. Rather than attempting to explain away or trivialize the mysteries of Thelemic Gnosticism in "common language," we have sought to provide material which is suggestive of the unfathomed depths of these mysteries, and which invites the reader to dive in and explore them. In his Confessions, Crowley stated that he wished to construct Liber XV such that it would "combine the most rigidly rational conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity," and that it "would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science." While Crowley's success in this undertaking is far from certain, his spirited attempt has, in our opinion, greatly strengthened the appeal of Liber XV. However, the "materialistic man of science" is by no means necessarily a dogmatist of materialism. The true man of science is a man of open mind and wide learning; he will understand that the creations of the cognitive processes of mythology and theology have as great an effect on the human mind as the creations of the human sensory organs. Thus, in our exegesis, we have introduced ideas which may appear to some purists as wandering dangerously close to the realm of "disputable metaphysical theories." We hope that such purists will be gracious enough to permit our readers to evaluate our comments in the light of their own Lamps.

In preparing our interpretive and expository materials, we have endeavored to rely on Crowley's own writings whenever possible, but we have ventured to occasionally express our own personal opinions. Therefore, we must disclaim our efforts herein to interpret or explain the symbolic aspects of Liber XV as representing strictly that, our own considered opinions, and not those of O.T.O., E.G.C., or anyone else. Each must always cut his or her own way through the jungle, even those who follow the footprints of others; for in the jungle, the underbrush grows very quickly indeed.

* * *

According to Soror Meral (Sister Phyllis Seckler), Sister Jane Wolfe participated in

performances of the Gnostic Mass under Crowley's direction during her stay at Cefalù (although Crowley told W.T. Smith that "only bits" of the Gnostic Mass had been performed there). When she returned to California, she drew upon her experiences at Cefalù to assist W.T. Smith and Regina Kahl in the development of the Agapé Lodge performance standards for the Gnostic Mass. The tradition of Agapé Lodge Gnostic Mass performance would thus potentially represent an indirect and partial transmission of Crowley's own Gnostic Mass performance standards; and have thus been given some weight in developing the recommendations presented herein. The descriptions of Agapé Lodge performance traditions given below are as recalled by Sorores Meral and Grimaud, who were both members of Agapé Lodge.

* * *

To view the Hebrew characters used herein, you will need to download and install the Hebrew font available [here](#).

* * *

Many of the annotations herein were originally published in "Mystery of Mystery: a Primer of Thelemic Ecclesiastical Gnosticism," published as Number 2 of the private Thelemic journal Red Flame.

Title

Translation: The Canon of the Mass of Ecclesia Gnostica Catholica, the Gnostic Catholic Church.

The Altar

The Altar is sized to be of the dimensions of a typical Egyptian sarcophagus. In addition, the numbers 3 and 7 add to 10; and 3, 7 and 10 are the numbers of the three Sephiroth on the Tree of Life with distinctly feminine Magical Images: Binah, Netzach and Malkuth.

Fleur-de-lys

Graphically, the fleur-de-lys is composed of an upright stroke, flared at the top, which penetrates a figure composed of two linked curves. The conjunction of these two basic, graphical elements produces a single, threefold figure, emblematic of a trinity-in-unity. Hargrave Jennings, in *The Rosicrucians, their Rites and Mysteries*, provides an interesting (and complex) symbolic analysis of the fleur-de-lys.

Fleur-de-lys

The Pillars or Obelisks

Neither pillar or obelisk is entirely black or entirely white. Typically, in keeping with Golden Dawn tradition, the pillars or obelisks would be constructed such that the one placed to the north of the Altar would be predominantly black and the one placed to the south of the Altar would be predominantly white, to emphasize the symbolism of Yin and Yang, and of Chokhmah and Binah. However, a photograph of the Agapé Lodge altar dating from the 40's shows black and white obelisks to the right and left of the altar, respectively. It is possible that the photograph captured an error made in setting up the arrangement, because Soror Meral maintains that the white obelisk was always placed to the right of the altar for Masses at Agapé Lodge. However, based solely on the text of Liber XV, it would not be unreasonable to construct the obelisks such that they both have equal amounts of black and white.

The Three Steps

The three steps of black and white squares may be seen as symbolizing the three Grades of Man of Earth, Lover, and Hermit; or the three horizontal Paths of the Tree of Life (Peh - Mars, the Tower, Teth - Leo, Lust, and Daleth - Venus, the Empress; or the First Three Regular Steps .

The phrase "dais of three steps" suggests that the dais, meaning the platform supporting the High Altar, is constituted by the three steps. Therefore, ideally, the steps would extend the entire length of the platform, and the top of the platform would be continuous with the topmost of the three steps. The black and white squares may be seen as symbolizing the interplay of primal opposites.

The Super-altar

Super-altar is the Masonic term for what is known in ecclesiastical terminology as a retable or gradine; which is a structure raised above an altar, at the back, for supporting a picture or bas relief, vases, candles and ornaments. In the Roman Catholic Church, a retable can consist of anything from a small, simple shelf mounted on the back of the Altar to an elaborate, free-standing sculpted structure many times the size of the Altar itself.

The Stèle of Revealing

The Stèle of Revealing is the funeral tablet of Ankh-f-n-Khonsu, a Priest of Monthu who

lived in Thebes during the late XXVth dynasty of ancient Egypt, around 725 b.c.e. Crowley and his wife Rose encountered this artifact, labeled as "Stele 666", in the Boulak Museum of Cairo shortly after the Equinox of the Gods in March, 1904 e.v. This encounter was one of several important events leading to the reception of The Book of the Law on April 8, 9, and 10, 1904 e.v. (See Book 4, Part IV).

According to Aleister Crowley's mythic story, "Across the Gulf," Ankh-af-na-Khonsu was responsible for ushering in the Aeon of Osiris. Aleister Crowley assumed the magical identity of the dead man Ankh-af-na-Khonsu as the living Prophet of the Aeon of Horus, the deliverer of The Book of the Law. The Stele thus represents the oracular connection of The Book of the Law and the Law of Thelema with the archaic energies of ancient Egypt, transformed and renewed in accordance with the cyclic pattern of aeonic evolution.

Cf. Atu XX and corresponding passages of the Book of Thoth.

The Stèle of Revealing

The Holy Graal

Cf. The Ace of Cups and corresponding passages of the Book of Thoth. Also see Book 4, Part II, Chapter 7; Magick in Theory and Practice, Chapter 7; and Liber CDXVIII, 12th Æthyr.

The Paten

The Paten simultaneously symbolizes the Sun and the Earth, cf. The Ace of Discs, and corresponding passages of the Book of Thoth. Inman says the round Host or Paten in combination with the crescent of the bowl of the cup symbolize the sun and moon.

The Great Candles

There is only one great candle on each side of the Altar.

Arrangement of the Super-altar

For our purposes, the super-altar should provide at least three distinct levels: one for the Stèle at the top; one for The Book of the Law in the center, and one for the Cup and the Paten at the bottom. The surface of the Altar itself may be used for the lowest level. The candles and roses may be placed on the same shelves as the objects they are to flank, or they may be placed on subsidiary shelves; therefore, a total of two, three, five or seven steps or shelves would be appropriate. The Stèle should be mounted high enough as to be visible above the Priestess's head when she is seated on the Altar, and there should, ideally, be no symbol or image higher than the Stèle.

The Lamen of O.T.O. The arrangement of the implements on the super-altar and High Altar recapitulates the Tree of Life. In this case, the Stèle, atop the super-altar, is at Kether, the Book of the Law (as Logos) is one step below at Tiphareth, the Cup is at Yesod, and the space for the Paten in front of the Cup is at Malkuth. The Priestess completes this Tree when she places the Paten on the Altar in front of the Cup. It may also be noted that the Stèle, Book, and Cup correspond to the three principal elements of the Lamen of the O.T.O.: the Eye in the Triangle, the descending Dove, and the Holy Graal, respectively.

All five elements or tattwas are symbolically represented on the Altar and super-altar: Air, or Vayu, by the medium of their fragrance, is represented by the roses; Water, or Apas, is represented by the Cup; Fire, or Tejas, is represented by the candles; Earth, or Prithivi is represented by the Paten and Hosts; Spirit, or Akasha is represented by the Stèle, or by the bell.

There are a total of twenty-two candles on the super-altar, corresponding to the twenty-two Paths on the Tree of Life. Thus, there are eleven candles on each side of the Altar.

The Stèle has eight candles surrounding it, and there are eight Paths above the Abyss, eight clauses in the Creed, and eight letters in the name BAPHOMET. The Sephiroth Chokhmah and Binah, which flank Kether as the eight candles flank the Stèle, are numbered 2 and 3 respectively, and $8=2^3$. Also, $8 = \text{Cheth} = 418 = \text{Abrahadabra}$, the Word of the Æon.

Traditionally, at least two candles are required on an altar of the Roman Church, and two candles were always placed on the ritual tables of the Cathars and of Doinel's Gnostic Church. They probably signified, originally, the two celestial luminaries, the sun and moon. According to Hargrave Jennings in *Live Lights or Dead Lights*, the two candles on the altar symbolize the "cleft" through which the Sun of Righteousness appears. The two great candles on the super-altar of the Gnostic Catholic Church correspond to these two traditional candles. They may also correspond to the Pillars of Mercy and Severity, and, since there are a total of twenty-two candles on the super-altar, to any reciprocal pair of Hebrew Letters or Paths, such as Aleph and Tav, Ayin and Nun, or Qoph and Shin.

The twelve candles surrounding the Book of the Law may correspond to the twelve signs of the Zodiac surrounding the Sun, and the Paths which designate them.

The Roses

The roses on either side of the Cup indicate that Yesod is of the nature of Air as well as of the Moon; they may also represent the Sephiroth of Hod and Netzach. The rose is attributed to Netzach in Liber 777; and roses are a traditional symbol of love, which makes them appropriate for framing the Cup. In any case, it is a very ancient tradition to

place sweet-smelling flowers, especially roses, upon a sacred Altar. The color of the roses is not specified. Red roses are usually preferred; but it would also be possible to vary the color of the roses used according to the season or the occasion.

Temple Layout

The Temple described in Liber XV follows the pattern of the Tree of Life. The Stèle of Revealing is stationed at Kether. The two pillars are stationed at Chokhmah and Binah. The Priestess sits at the intersection of the Paths of Gimel (The High Priestess, Luna) and Daleth (The Empress, Venus). The Dais elevates the Supernal Triad, and the Veil stretches across the Abyss. The Altar of Incense is stationed at Tiphareth. The Font is stationed at Yesod, and the Tomb is stationed at Malkuth.

In the text of Liber XV, Crowley actually states the following:

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

This would place the Font at a point between Yesod and Malkuth and would also place the Tomb at a point considerably below Malkuth. We may reasonably assume that Crowley's statement contained a minor and easily made error, and that what he intended to say was probably something more like the following:

Taking this altar as the middle of a similar and equal triangle, at the apex of this second triangle is a small circular font.

The Deacon's station is between the Altar of Incense and the Font, i.e. at the intersection of the Paths of Samekh and Peh, which is the symbolic position of the Magician during the performance of the Lesser Banishing Ritual of the Pentagram. The Children are stationed at various points along the Pillars of Mercy and Severity during the course of the Mass.

The Priest

A male officer. When all the officers are considered collectively, the Priest may be attributed to the Yod of Tetragrammaton and the alchemical principle of Sulphur. The role of the Priest is analogous to that of the Hierophant in the Golden Dawn system. The word "priest" derives ultimately from the Greek word *presbyteros*, meaning an elder.

The Lance

The lance should be straight, and at least $\frac{2}{3}$ the height of the Priest. W.T. Smith's lance was several inches longer than he was tall. Ideally, it should have a wooden or

metal shaft and a metal head.

Vestments

We recommend that each officer's vestments include a plain, white robe or gown, with a colored robe, mantle, chasuble, or dalmatic worn over it: red and gold for the Priest, blue and gold for the Priestess, yellow for the Deacon, and black and white for the two Children.

Vestments of all officers should be donned ceremonially before the Mass, after ceremonial ablutions. All officers took a bath and meditated for a time before commencing the Gnostic Mass at Agapé Lodge.

From Crowley's "Not the Life and Adventures of Sir Roger Bloxam":

Robes for the priests, albs, amices, dalmatics, chasubles, rochets, copes, birettas, all things canonical and lovely these doth he buy and sell, and his whole soul is ornamented by his love for the figurative mystery of these holy vestments. For it seemeth (as I dream) that the priest is to the Most High God as is a woman to her lover, that his raiment and apparel are even as the silks and fine linens and laces of a courtesan, which she adorns herself withal, that she may make her lover mad with love. And the incense? Oh a surety it is so. Then he, being made God by the passion of God that floodeth him, transmitteth God to bread and wine, transmuteth them again to God. Then eateth and drinketh he that God, even (again) as a woman receiveth of the lover the fluid and solid substance of his being; and thus being made God once more, ex infero, he transmitteth upward that godhead by the transmutation of those received Elements into strength of body and spirit that exulting poureth out its new divinity in praise and thanksgiving to the All-Father. I would also that ye take note how bread and wine be adorned for the priest, in golden paten and chased chalice. Behold then how complete and perfect is this -- true image of true Life! And is not our Father, the Sun, the giver of all Life, adorned with glory of rays?

The Priestess

A female officer. When all the officers are considered collectively, the Priestess may be attributed to the Heh of Tetragrammaton and the alchemical principle of Salt. The role of the Priestess is analogous to that of the Hiereus in the Golden Dawn system. Cf. Atu II, III, VI, VIII, and corresponding passages of the Book of Thoth. The Priest and Priestess, together, represent the Grade of Hermit.

Some have said that the role of the Priestess is passive, and subordinate to that of the Priest. This is simply absurd, as any attentive observer of the Gnostic Mass will realize.

The Priestess does have fewer lines than the Priest, but the importance of a role is not to be judged based on word count; and any role that includes such active gestures as (for example) the creation of a Holy Temple from an ordinary room, the creation of a Holy Priest from an ordinary man, and the invocation of the Serpent Flame by the Great Oration behind the Veil, can hardly be characterized as "passive." There are times when the Priestess assumes a receptive role during the performance of the Mass, but the same can be also be said of the Priest; for instance, when he is being purified and consecrated.

The officers of the Gnostic Mass can be seen either as aspects of each individual, or as individual persons. In either case, the work performed in the Gnostic Mass is the result their a combined, cooperative, harmonious efforts. Unlike the simple charging of a talisman, the Gnostic Mass does not represent the effort of an individual Magician imposing his Will through the medium of a passive First Matter, assisted by servants. In the Gnostic Mass, no single officer can correctly be characterized as the "operative" officer. Each officer has his or her own tasks to perform, and all these tasks are essential to the accomplishment of the Work of the Mass.

The Sword

See Liber AL III:11, Book 4, Part II, Chapter 8, and the chapter on "The Magic Sword" in Book 5 of Regardie's The Golden Dawn. Crowley usually refers to the sword as an emblem of the rational mind, parallel to the symbolism of the dagger in the Golden Dawn system. In the particular context of its use in the Gnostic Mass, however, it may be useful to note that the Golden Dawn system attributes the sword to Geburah, being a weapon of war forged from iron (steel), the metal of Mars. Thus, the sword may also be seen as a symbol of the "Power of Iron," the initiatory Force of Mars and Ra Hoor Khuit.

The Red Girdle

See Liber AL, I:60 "The Five Pointed Star, with a Circle in the Middle, & the circle is Red." The five-pointed star can be seen as a geometric representation of the human body, with the five points representing the head, outstretched arms, and legs.

The Cakes of Light

See Liber AL, III:23-25, and Magick in Theory and Practice, Chapter 20.

The Deacon

An officer of either sex. When all the officers are considered collectively, the Deacon may be attributed to the Vav of Tetragrammaton and the alchemical principle of

Mercury. The role of the Deacon is analogous to that of the Hegemon, and also the Kerux, of the Golden Dawn system. The Deacon's place is on the Path of Samekh, the union of opposites, hence the Deacon is androgynous and may be of either sex. The Deacon takes the place of the Narrator in the Drama of the Mass. He/she is the bearer of the Logos (the Book), and to him are attributed the Hermetic Gods: Tahuti, Aiwass, etc. He represents the Grade of Lover. The word "deacon" derives ultimately from the Greek word diakonos, meaning a minister or servant.

The Two Children

The Positive Child and the Negative Child are officers of either sex. Despite the name "Children," there is no specific maximum age specified for these officers in Liber XV; nor is there any indication in Liber XV that these offices are in any way optional. Therefore, when it is impossible or inappropriate for minors to serve in these offices, then adults should serve in them; but only such adults as are able to lay legitimate claim to the title of "child" by virtue of having, or of having once had, a mother.

When all the officers are considered collectively, the Children may be attributed to the Heh Final of Tetragrammaton. The roles of the Children are analogous to those of the Dadouchos and the Stolistes of the Golden Dawn system. Cf. Atu VI & XIX, and corresponding passages of the Book of Thoth. The Children represent the dual Child Heru Ra Ha: the positive Horus (Ra Hoor Khuit) and the negative Harpocrates (Hoor-paar-kraat). In keeping with the Heh-Final attribution, the Children may also be viewed as the Priest and Priestess of the Mass of the future, and are reflected in the two spheres depicted in Atu XV.

According to Soror Meral, the boys Dionysus (Hansi Carter, Leah Hirsig's son) and Hermes (Howard Shumway, Ninette's son) served as the Children in the Gnostic Masses (or bits thereof) that were celebrated at Cefalù. However, no appropriate minors were available at Agapé Lodge to fill these offices, and the Lodge officers decided to omit the offices altogether, rather than use adults. In the Gnostic Masses celebrated at Agapé Lodge, it was the Deacon, rather than the Children, who offered the Elements of Communion to the People. In this case, we differ from Agape Lodge tradition. As mentioned before, there is no indication in Liber XV that these offices are optional, nor is there any indication of the precise maximum age of the people serving in these offices. We have found, through years of experience, that adults can fill these offices very effectively and rewardingly.

We believe that an important aspect of symbolism, as well as of magical balance, is lost when the offices of the Children are omitted, and we recommend that these offices be filled whenever there are enough people present to make this possible. This is, in fact, the current official policy of E.G.C. in the U.S.A.

We have heard that some groups have had difficulty complying with this policy, because people in their areas seem to feel that these offices are beneath their dignity. Even as

bishops, we have always felt honored to serve in these roles.

Perfume (Incense)

See Liber AL, I:59 and III:25, and Book 4, Part II, Chapter 16. Incense of Abramelin is particularly appropriate for the Gnostic Mass. It consists of four parts Frankincense, two parts Storax (Liquidambar resin-- Benzoin is a satisfactory substitute) and one part Lignum Aloes (Aloes Wood, Cedar or Sandalwood are satisfactory substitutes).

The Congregation (The People)

The Congregation represents the Grade of Man of Earth.

Subsection Titles

These subsection titles have been added for convenience of reference. They are descriptive and refer, when applicable, to historical precedents; otherwise, they are arbitrary.

Light, Life, Love and Liberty

See Liber CL.

IAÔ

IAÔ ('IAW) is the Hellenized version of the Hebrew Tetragrammaton, hwhy . However, it has an independent linguistic association with DYAUS, the name of the ancient Indo-European Sky God, with the Greek Divine Names ZEUS and CHAOS, and with the Latin DEUS. Qabalistically, it pertains to Tiphareth: the Divine Name of Tiphareth in Atziluth is Jehova Eloah V'Da'ath (t(dw hwl) hwhy), the notariqon of which is I.A.V., which can be pronounced IAO. Also see Book IV, Part III, Chapter 5.

Note: " I am the A lpha and the Ô mega."

Added Stage Directions

These bracketed [] stage directions are added for clarity. They reflect our experience and opinions, and do not represent definitive standards.

The Step and Sign of a Man and Brother

"Man and Brother," or "Woman and Sister," refers to the I° of O.T.O.

In *Magick Without Tears*, Crowley describes the I° of O.T.O. as follows: "The Child experiences Birth."

In his "Confessions," he says of the Minerval and Man Degrees:

I begin by showing the object of the pure soul, 'One, individual and eternal', in determining to formulate itself consciously, or, as I may say, to understand itself. It chooses to enter into relations with the solar system. It incarnates. I explain the significance of birth and the conditions established by the process.

By giving the step and sign of a Man and Brother, the Deacon affirms that he or she has passed through the first stage of the great initiation of life, and is, therefore, entitled to partake of its first true Mysteries. In terms of the Church and the Order, the Deacon affirms that he or she has been baptized and is an initiate of the I°; i.e. that he or she is a full member of the Church, and is therefore entitled to participate in the Church's recitation of the Creed. Note that the people imitate the Deacon, they do not necessarily understand the significance of his or her gestures.

For Public Masses, the Step and Sign of a Man and a Brother are given as follows:

The Step: Stand perfectly erect, your feet formed into a square (left foot pointing forward, right foot pointing right with the right heel in the hollow of the left foot). Hands, with linked thumbs, are held loosely. Take a short pace forward with your left foot, then bring the right heel into its hollow.

The Sign: Hands are held open, fingers together. Place your right hand level, with the thumb extended in a square towards the throat, just left of the windpipe. Draw the hand smartly across the throat to the right, and drop it to the side.

The Step and Sign described above are those used in an older form of the I° ritual, which was current at the time that the Gnostic Mass was written, but is now obsolete.

Greeting of Earth and Heaven

The Priestess exhibits dual feminine aspects, corresponding to Babalon (Earth) and Nuit (Heaven), the Empress (Earth) and the High Priestess (Heaven). Note that the phrase is not "Greetings of Earth and Heaven."

The Hailing Sign of a Magician

"Magician" refers to the II° of O.T.O.

In *Magick Without Tears*, Crowley describes the II° of O.T.O. as "The Man experiences Life."

In his "Confessions," he says of the Magician degree:

I next show how it may best carry out its object in the eucharist of life. It partakes, so to speak, of its own godhead in every action, but especially through the typical sacrament of marriage, understood as the voluntary union of itself with each element of its environment.

By giving the Hailing Sign of a Magician, the Deacon and the people affirm that they are initiates in the Mystery of the "sacrament of marriage" in the "eucharist of life," and are therefore entitled to partake of it. In terms of the Church and the Order, the Deacon affirms that he or she has been confirmed and is an initiate of the Magician Degree, and is therefore enabled to partake of this eucharist. As with the step and sign of a Man and a Brother, the people follow the Deacon, and do not necessarily understand the significance of this sign.

Note that the Hailing Sign is not given until after the confession of the Creed, and then it is given four times: to greet the Virgin on her entry to the Temple, after she has spoken the words "Greeting of Earth and Heaven!"; after the Priestess has consecrated the Lance and spoken the words "Be the LORD present among us!"; after the Priest has spoken the words "By the power of the lifted Lance!"; and after the Priest's second invocation before the Veil, as the People rise with the words of the Deacon, "But ye, o my people, rise up & awake!" The II° initiate should reflect upon the symbolism of the sign taught to him or her at his/her initiation as it applies to each of the above events.

Although the members of the congregation need not be members of O.T.O., the act of following the Deacon through the signs and the Creed entitles them to communicate; and all who are present should be expected to do so, "having signified their intention." All should be advised prior to their attendance that partaking of the eucharist will be expected should they choose to attend.

For Public Masses, the Hailing Sign of a Magician is given as follows:

Hands are held open, fingers together. Press the right hand on the left breast, extending the thumb perpendicularly upward to form a square. Throw the left hand up, with the left arm horizontal from the shoulder to the elbow, and perpendicular from the elbow to the ends of the fingers, with the thumb and forefinger forming a square.

The Hailing Sign described above is from an older form of the II° ritual, which was current at the time that the Gnostic Mass was written, but is now obsolete.

Also see this note .

Formal signs should always be given standing up, unless specifically noted otherwise. It should be the Deacon's responsibility to see that the People stand and sit at the appropriate times. This can be done with a very subtle gesture. In my experience, it is best for the People to remain standing from this point until after the Priestess takes her seat on the Altar.

The Virgin and the Priestess

The Virgin is now referred to as the Priestess. The only event that has happened is that all have greeted her with the Hailing Sign, and she has turned away from the congregation in order to ascend the steps of the High Altar. She becomes Priestess both through the recognition of the People, and through her own self-dedication to the Highest.

They Await Her Below.

The Children never ascend the steps to the High Altar at any point during the ritual. Only the Priest, Priestess, and Deacon ever ascend the steps.

She places the Paten before the Graal.

She offers, i.e., dedicates and sacrifices, this part of herself before the Graal. In doing so, she also completes the complement of elemental symbols on the High Altar.

She Moves in a Serpentine Manner

In some locations, this is interpreted as calling for the Priestess to dance sinuously in her progressions around the Temple, sometimes with appropriate musical accompaniment; it is sometimes even referred to as the "serpentine dance." However, there is no indication in the text itself that either dance or music are specifically called for. The path taken around the small altar and the font can be described as "serpentine," and this description is sufficient to justify the use of the term.

3 and a Half Circles of the Temple

The Kundalinî, prior to rising up the spine, is said to be coiled 3 1/2 times around the Svayambhu Linga located in the Mulâdhâra Chakra at the base of the spine.

Since the Priestess begins in the east, we may interpret a "circle" as one full return to the east side of the small altar. Then we can count the number of circles as follows:

Deosil about altar: 1 circle
widdershins about font: 0 circles
deosil about altar and font: 1 circle
widdershins about altar: 1 circle
and so to the tomb in the west: 1/2 circle
Total: 3.5 circles

This motion suggests the conjunction of Sun (Altar) and Moon (Font); cf. the Two of Discs of the Tarot.

During these travels by the Priestess and the Children, the Deacon remains at his station at the small altar.

The symbol indicates that the sign of the cross is made. In this case, according to Agapé Lodge tradition, the Priestess makes the sign of the cross with her sword, held point up.

The Sign of the Cross, and the Sign of Light

In the Gnostic Mass, the Priestess makes the sign of an equal-armed cross 9 times, the Priest 39 times, and the Deacon makes one for each Saint, between 21 and 69 times. The Priest makes it when he gives the "Sign of Light" in Part IV of Liber XV, during his third oration before the Veil.

Due to its fourfold shape, the equal-armed cross has been used as a symbol of the four cardinal points, the four elements, etc., and thus of Earth or Matter. Because the four arms converge at a single central point, it can also be used in a manner cognate to that of the pentagram: the four elements harmonized by the fifth principle of Spirit. However, as stated by the Priest at the end of the Ceremony of the Opening of the Veil, it is also the Sign of Light.

While the cross has been adopted by Christianity as its official emblem, it was in use by many sects prior to Christianity. The history of the symbolism of the cross may be studied in the works of Higgins, Inman, Forlong, Hislop, Jennings, Pike, etc. Prior to its adoption by Christianity, it was primarily an emblem of Light, either Solar or Phallic, its arms symbolizing either radiant or penetrating energy. It was used in the Mithraic Mysteries as a mark of Solar consecration. As a gesture, Parsival (according to Wagner) used it to destroy Klingsor's illusory stronghold; and it is said to be effective as

protection against vampires and other dwellers in Darkness.

As a sign of the Light, it can be used as a gesture of consecration-- of infusion with the Light which penetrates and dispels Darkness. It can also be used as a gesture of invocation, of manifesting Light from an invisible source, such as The Lord or the Saints. When it is made with a specific implement or substance, it can be used to symbolize transmission of Light of a specific elemental or planetary nature. During performance of the Gnostic Mass, the congregation can assist the officers by intentionally visualizing a Cross of Light when the officers make this sign.

It is interesting, and possibly significant, that the Sign of Light or of the Cross symbolizes both Light and Matter, since we now know that Light and Matter are variant manifestations of the same continuum.

Also see this note .

Iron

Iron is the metal of Mars, Ra Hoor Khuit, the initiatory force. Mars is attributed to the Svâdisthâna Chakra, located in the pelvic region.

Our Lord. . .

i.e., "one secret and ineffable Lord."

The First Three Regular Steps

With the first three regular steps and the three penal signs, the Priest shows that he has suffered Initiation into the Lesser Mysteries, those of Birth, Life and Death.

For Public Masses, the first three regular steps are given as follows:

Stand perfectly erect, your feet formed into a square (left foot pointing forward, right foot pointing right with the right heel in the hollow of the left foot). Hands, with linked thumbs, are held loosely. Take a short pace forward with your left foot, then bring the right heel into its hollow.

Take another short pace, as before.

Take another short pace, as before.

The Steps described above are those used in older forms of the I°, II° and III° rituals, which were current at the time that the Gnostic Mass was written, but are now obsolete.

The Three Penal Signs

With the first three regular steps and the three penal signs, the Priest shows that he has suffered Initiation into the Lesser Mysteries, those of Birth, Life and Death.

For Public Masses, the three penal signs are given as follows:

Hands are held open, fingers together.

Place your right hand level, with the thumb extended in a square towards the throat, just left of the windpipe. Draw the hand smartly across the throat to the right, and drop it to the side.

Place your right hand level, with the thumb extended in a square towards the heart.

Draw the hand across the breast to the right and drop it to the side.

Place your right hand level, with the thumb extended in a square towards the navel.

Draw the hand across the center of the body to the right, drop it to the side, and raise it again to place the point of the thumb upon the navel.

The Signs described above are those used in older forms of the I°, II° and III° rituals, which were current at the time that the Gnostic Mass was written, but are now obsolete.

Also see this note .

Earth and Water

Earth and Water are the "passive" elements.

With Open Hand Doth She Make

According to Agapé Lodge tradition, the Priestess makes these crosses in the air a few inches away from the Priest's body.

Fire and Air

Fire and Air are the "active" elements.

Ambience

From the Latin ambire, to go around. The Halo which designates holy personages in early and medieval Christian art was probably carried over from the Pagan tradition, where it was used to denote solar figures.

Helios

The Crown

See Book IV, Part II, Chapter 11:

"The Crown of the Magician represents the Attainment of his Work. It is a band of pure gold, on the front of which stand three pentagrams, and on the back a hexagram. The central pentagram contains a diamond or a great opal; the other three symbols contain the Tau. Around this Crown is twined the golden Uraeus serpent, with erect head and expanded hood."

Illustrations of Crowley wearing a crown of this description and an appropriate cap of maintenance are given in Book 4 (frontispiece) and in The Vision and the Voice: Equinox Volume IV, No. II (Figure 36).

The Cap of Maintenance

The Cap of Maintenance is described, along with the Crown, in Book IV, Part II, Chapter 11:

"Under the Crown is a crimson cap of maintenance, which falls to the shoulders.

"The crimson cap implies concealment, and is also symbolical of the flood of glory that pours upon the Magician from above. It is of velvet for the softness of that divine kiss, and crimson for that it is the very blood of God which is its life."

Since the texture of the cap of maintenance should be velvet, and "the cap of maintenance must match the scarlet of the Robe," it follows that the texture of the robe should also be velvet. See the previous entry for references to illustrations of Crowley wearing a crown with an appropriate cap of maintenance. Note that Crowley's design for the Cap of Maintenance differs substantially from the traditional design of the Cap of Maintenance used by British royalty and in heraldry.

Eleven

Eleven is a number of generally evil aspect in the traditional Qabalah, and is considered the number of the Qlippoth (shells). In Thelemic Qabalah, the number eleven takes on a number of important positive meanings. It represents the union of the five and the six, the pentagram and the hexagram, the microcosm and the macrocosm. In some systems, the hexagram is a masculine symbol and the pentagram a feminine one. Eleven is also the number of Nuit in Liber AL, the number of words in "Do what thou wilt shall be the whole of the Law" and the number of letters in the Word of the Aeon, ABRAHADABRA. See Liber 58 (The article called "Gematria" in "777 and other Qabalistic Works") and Magick in Theory and Practice, Chapter 7. According to Agapé Lodge tradition, the Priest holds the Lance vertically upright before him with both hands, the butt end of the Lance on the floor, during the entire time the Priestess runs her hands up and down its shaft.

The Enthronement of the Priestess

"And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah." -- Liber 418, 4th Æthyr

Descending Triangle

The Priestess bears the Word within her Heart, beneath a descending triangle. In the Tantras, the Trikona is the sign of Shakti. A red triangle with one point down is also the special sign of Horus.

The Book should be held with the pages facing outward.

Compare this gesture to the Dieu Garde .

The Ficus

This gesture is depicted on the Tarot Trump "Fortune," attributed to the Hebrew letter Kaph, "the hand."

In Italy and other Mediterranean areas, this gesture is known as "the fig" (It. Il Fico, note that gyp enumerates to 93), where it has been used as a defense against the "evil eye" since the time of the Roman Empire, if not before.

Desmond Morris, in *Gestures; their Origins and Distribution*, explains this usage by the fact that most Mediterraneans he interviewed understood the gesture of the fig to refer to the female organ of generation, the display of which has the power to "fascinate" or "absorb" the phallic energy of the evil eye. As such, the fig is an appropriate symbol of Babalon, Binah or Shakti.

In the manual alphabet, this gesture signifies the letter "T," corresponding to the Tau Cross and all of its attributions.

Based on the attributions of traditional European palmistry, the thumb, index and medius are attributed to Venus, Jupiter and Saturn, respectively. Based on Golden Dawn elemental attributions, thumb, index and medius correspond to Spirit, Water and Earth, respectively. Based on Vedic/Tantric attributions, thumb, index and medius correspond to Akasha (Spirit), Vayu (Air) and Tejas (Fire), respectively. Taking these two systems together, the elemental symbolism of this gesture is Spirit between Water, Earth, Air and Fire; i.e. Spirit in the midst of all four elements: the pentagram.

The Children Replace Their Weapons

It is less disruptive to the flow of the ritual if the Children wait to replace their weapons until the Priest has kissed the Book of the Law, and has knelt in adoration.

The Kiss

During the course of the Gnostic Mass, the priest and priestess are called upon to kiss various ceremonial objects, and each other. A kiss is, first and foremost, a gesture of love and unity. It is also a gesture of sealing or possession, of indicating the establishment of an intimate personal link which will persist even after physical contact has ended. It is also a gesture of greeting and reception, and can, therefore, be used to indicate acceptance of an offering.

Also see this note .

Three Kisses

The Book of the Law has three Chapters.

Adoration

This is the typical attitude of Adoration for the Priest, and is the position the Priest should take when the ritual says he "adores."

Ptah

Ptah, the ancient Creator God of Memphis. The Lance is held upright with both hands, right above left.

Circumambulations

These circumambulations are Deosil, as this is a solar ritual. The phrase "followed by the DEACON and the children, as before" refers to when the Deacon and the Children followed the Priest as he led the Priestess to the Altar; not to the serpentine motion of the Priestess around the Temple, during which only the Children followed her.

These, when not using their hands, keep their arms crossed upon their breasts.

i.e., the Deacon and the Children.

The Attitude of Resurrection

The sign of the arms crossed upon the breast is described in Liber XV as the "Attitude of Resurrection" is known as "The Sign of Osiris Risen" in rituals associated with the Hermetic Order of the Golden Dawn. In Masonry, it is referred to as "The Sign of the Good Shepherd." Osiris was frequently depicted in this pose holding the crook and flail, Mithra was frequently depicted in this pose holding a lamb over his shoulders.

By implication, the Priest should also make this sign when he rises after taking his communion.

Kneeling in Adoration

At various points during the course of the Gnostic Mass, the priest and priestess are called upon to kneel or "genuflect." The Latin word genuflecto means to "bend the knee," i.e., to kneel. In the Roman Catholic Church, genuflection is a gesture both of adoration and of humble supplication. In the Thelemic E.G.C., it is a gesture only of ecstatic adoration.

In Part IV, the people are called upon to "kneel in adoration, their hands joined palm to palm, and raised above their heads."

The joining of the hands, palm to palm, represents the joyful Union of Opposites; and raising the joined hands above the head symbolizes the resultant flame of illumination hovering above each person present. The figure created by this gesture is also reminiscent of the flame of Pentecost which descended on each of the disciples of Jesus; and of the dove which descended upon the head of Parsival.

In the Hindu System, the joining of the hands palm to palm is known as the Anjali Mudra. This mudra is part of the standard form of salutation, usually coupled with the utterance of the word Namaste. It is customarily made at the level of the breast when saluting a friend or a peer; at the level of the brow when saluting a teacher, elder or other venerable personage; and raised above the head when saluting a Deity.

The most straightforward interpretation of the rubric would be that each individual joins hands above his or her own head, which is the gesture interpreted above. In some areas, however, local custom has the members of the congregation joining hands with each other over the level of their heads. To be consistent with the language of the rubric, this practice requires the participation of the Deacon and the children from their place between the font and the small altar.

The Priestess Divests

"At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her love-chant."

--Liber AL I:62

The divesting of the Priestess behind the Veil, in the "secret temple" of the closed Shrine, is a very important part of the ritual, and must not be omitted. As the script states later, the Priestess may resume her robe (or her inner, white robe), if necessary, before the Veil is again opened. The Priestess's privacy may be assured by the use of a Veil fashioned of opaque material. If possible, the Priestesses should stand to deliver her oration, in keeping with the injunction of AL I:62.

There is no God

Also see Liber CDXVIII, 7th and 5th Æthyrs; wherein it is stated that there is a slight emphasis on the word "There."

The Rituals of the Elements and Feasts of the Times

The Rituals of the Elements are rites intended to generate particular forms of energy according to the nature, will and magical formula of each of the five elements: Fire, Earth, Air, Water, and Spirit. Four of these may be elaborated as the Feasts of the Times, held at the equinoxes and solstices of each solar year, when the sun enters into each of the four cardinal signs of the tropical zodiac attributed to the four elements of Fire (Aries – March equinox), Water (Cancer – June solstice), Air (Libra – September equinox) and Earth (Capricorn – December solstice).

The Feast for the First Night of the Prophet and His Bride

The Feast for the First Night of the Prophet and His Bride is a commemoration of the first night Crowley spent with his first wife, Rose Edith Kelly. They were married in a civil ceremony at Dingwall on August 12, 1903, although the wedding was not properly recorded until several days later. Rose later played an important role in the events surrounding the reception of The Book of the Law. The Feast for the First Night of the Prophet and His Bride is to be observed on August 12 of each year.

The Feast for the Three Days of the Writing of the Book of the Law

The Feast for the Three Days of the Writing of the Book of the Law is a commemoration of the anniversary the reception of the three chapters of Liber AL vel Legis in Cairo on April 8, 9 and 10, 1904. It is to be observed on April 8, 9 and 10 of each year, beginning at high noon on each day.

Children of the Prophet

This phrase is given as such in all three published versions of the Gnostic Mass; however, The Book of the Law II:39 gives "child of the Prophet." Many groups prefer this usage in order to properly quote the Holy Book.

The Feast for the Supreme Ritual

The Feast for the Supreme Ritual, observed on March 20 of each year, is a commemoration of the anniversary of Crowley's successful performance of the Invocation of Horus in Cairo, which brought about the opening of the New Æon. Crowley actually began the invocation ceremony around 10:00 PM on Saturday, March 19, 1904, and completed it just after midnight. The result of the invocation came during the early morning hours of Sunday, March 20, the day before the March equinox, as the announcement that the Equinox of the Gods was immanent. Interestingly, there are exactly 22 days between the Feast for the Supreme Ritual and the final day of the Feast for the Three Days of the Writing of the Book of the Law.

The Feast for the Equinox of the Gods

The Feast for the Equinox of the Gods is a commemoration of the beginning of the New Æon on March 21, 1904, or of the commencement of a new magical formula. It is celebrated within the A:.A:. at each equinox.

A Feast for Fire

A celebration of the puberty of a boy.

A Feast for Water

A celebration of the menarche of a girl.

A Feast for Life

A celebration of a birth.

A Ritual

A Greater Feast for Death

A celebration of Life on the occasion of a death.
A Ritual

By the Sign of Light

The Priest may at this point, with good effect, trace a Cross before the Veil, then form a Cross with his body, as in the Sign of Light or first sign of L.V.X. from the Ritual of the Hexagram.

The Third Oration

This passage incorporates the IHShVH formula, as follows:

Make open the path of creation and of intelligence between us and our minds Yod
Enlighten our understanding Heh
Encourage our hearts Vav
Let thy light crystallize Heh final
itself in our blood, Shin
fulfilling us of Resurrection YHShVH

A Ka Dua

This is a portion of the Boulak Museum transliteration of the Stèle of Revealing. A relatively literal translation is, "O High One! May he be praised! The one great of Power! The Spirit great of Dignity, who places fear of himself among the gods!" Crowley's poetic paraphrase of this passage is:

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before thee:-
I, I adore thee!

Another paraphrase occurs earlier in this passage, beginning with "uttermost being..."
See also Liber CDXVIII, 2nd Æthyr.

The Priest may sing the A Ka Dua to the tune provided in Book Four, Part One, Chapter II.

MIDI File

Savage Countries

It only takes one savage among the People to make a "savage country," and the power to assess the degree of "savagery" in the temple properly belongs solely to the Priestess. Some circumstances may require that the Priestess resume her robe, but nobody has the right to insist to her that she leave it off.

IO

The Greek exclamation 'IW is not readily translatable into English. It is an exclamation of either joy or sorrow, and was one of the cries used to invoke Dionysus.

IAÔ SABAÔ

Greek. IAÔ SABAÔ is a name found on certain Gnostic gems associated with the Abrasax and Meithras cults. It may be a variant of IAÔ SABAÔTh ('IAW SABAWQ), which is the Hellenized version of IHVH TzBAVTh (tw)bc hwhy), the "God of Armies," and the Divine Name of Netzach in Atziluth. However, SABAÔ may also have a linguistic relationship with SABAZIOS, the name of a Phrygian deity identified with Dionysus, who is attributed to Tiphareth along with IAÔ. See also the commentary on Section J of Liber Samekh, Appendix IV of Magick in Theory and Practice.

KURIE ABRASAX

Greek, meaning "Lord Abrasax."

'ABRASAX = 365. Abrasax is the name given to a composite solar divinity who was depicted in a number of talismans dating from the 1st - 3rd centuries e.v. Abrasax was formerly, and erroneously, believed to have been the invention of Basilides; but was used by some Gnostics as an alternate name of the Demiurge. The number 365 corresponded to the number of days in the solar year, and thus contributed to the solar symbolism of the name.

KURIE MEITHRAS

Greek, meaning "Lord Meithras."

MEIQRAS = 365. This is the solar Mithra/Perseus of the Cilician/Roman Mithraic Mysteries, not (necessarily) the ancient Iranian God of the same name. According to

one theory, when the calendar was corrected by adding 5 days to the 360-day year, the proponents of the Mithraic Mysteries reinforced the solar nature of their Deity by changing the spelling of His name from MIQRAS = 360 to MEIQRAS = 365.

KURIE PHALLE

Greek, meaning " Lord Phallus." Cf. CHAOS .

IÔ PAN, IÔ PAN PAN

Greek, meaning "Oh! Pan, Oh! Pan, Pan"

Pan was the Arkadian god of flocks and shepherds, of trees, forests and wildlife, of the hot noonday stillness, and of freedom and fertility. The Pan invoked here also encompasses the Orphic conception of Pan, where PAN is interpreted as the Greek word for "All." Pan is thus a symbol of the Universal, and a personification of Nature, equivalent to BAPHOMET.

IÔ ISCHUROS, IÔ ATHANATOS, IÔ ABROTOS

Greek, meaning "Oh! Mighty One, Oh! Deathless One, Oh! Invincible (lit. 'woundless') One."

KHAIRE PHALLE KHAIRE PAMPHAGE KHAIRE PANGENETÔR

Greek, meaning "Hail, Phallus, hail, All-Devourer, hail, All-Begetter."

HAGIOS, HAGIOS, HAGIOS IAÔ

Greek, meaning "Holy, holy, holy, IAÔ."

Stretches his Arms

For the Priest's arms to be "stretched" they must be fully extended and not bent at the elbow. For the Priest's arms to be "stretched along the Priestess's thighs" they must be adjacent to, and parallel to, the Priestess's thighs. Clearly, the Priestess must have her knees fairly close together to allow the Priest to do this.

The Deacon Intones the Collects

To intone is to recite in a singing or chanting voice. An MP3 file of Aleister Crowley intoning the first four Collects is available [here](#).

All Stand to Order

This direction is given again immediately before the Deacon is to intone the tenth collect: "Death." The instruction to stand for the "Death" Collect was added by Crowley for the MTP edition of 1929/30, and should, therefore, take precedence over this direction.

The Dieu Garde

"Dieu Garde" is French for "God protect." The corresponding term in English Freemasonry is "Due Guard," which refers to a characteristic Sign or pose of an individual degree, which is given by positioning the hands as they were when the oath or obligation of the degree was taken.

The Collects

A "Collect" (the accent is on the second syllable) is a short prayer uttered at a gathering of worshippers, and suitable to the time or occasion. Our collects are eleven such short prayers (see previous comments on the number eleven). All eleven are traditionally read or recited at each Mass.

The Collects are an essential part of Liber XV, and there is nothing in Liber XV that would indicate that they are in any way optional. A Gnostic Mass without the Collects would be something, surely, but it would not be the Gnostic Mass according to Liber XV.

The Sun

The Sun is a concrete, natural symbol of God; partakes of many of the traditional attributes of God; and is in fact identical with God from one point of view. The earth, which includes all tangible things, including our own bodies, is composed of the same substance as the Sun. Annual and diurnal motion refers to seasonal and daily rhythms. Effulgence means glory, splendour, and power.

Let the Sun be an example to us. Sorath, trws , the name of the Solomonic Spirit of the Sun, enumerates to 666, and the sixth Sephirah is Tiphareth. Ra, Mentu , Osiris , Horus, Khephra, Dionysus , Priapus , Attis, Adonis, Tammuz, Apollo, Serapis, Abrasax , Mithra , Krishna , Christ and many others are considered solar gods. Their differences depend on different aspects of the Solar Current, which embraces the concepts of

sovereignty; the power of life, death and resurrection; immortality; constancy within periodicity; and civilization.

So mote it be

An audio recording of Crowley intoning the first four collects is available [here](#). In the recording, Crowley sings "So mote it be" to the following notes: C sharp - B flat - C natural - C sharp.

MIDI File

The Lord

As the Sun is visible and sensible, the Lord Hadit is not. Kether is hidden behind Tiphareth. The Sun shines down upon all of us, the Lord shines forth from within each of us.

The Moon

Chasmodai, y)dwm#x , the name of the Solomonic Spirit of the Moon, enumerates to 369. $369 = 9 \times 41$. The Ninth Sephirah is Yesod, attributed to the Moon. 41 is the numeration of Hebrew words meaning "fecundity," "mother" and "Divine Majesty." With respect to the Sun, the Moon is feminine as the "Lady of night," as she receives the Sun's light, or creative energy. The monthly cycle of the Moon renders her "now visible and now invisible." Artemis (Diana) was Goddess of the Hunt as well as of the Moon. The Moon governs other nightly activities as well. The Moon has long provided an agricultural clock relied upon by farmers, and governs the tides, which are, of course, of interest to seafarers; and which are reflected in the feminine Mystery of the Tides of Blood.

The Lady

The Feminine is classically receptive, but practically creative. The office of gladness, of the joy of incarnation, is active, not passive.

The Saints

"Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints."

-- Liber 418, 12th Æthyr

This Collect proclaims our historical current throughout its various phases. The italicized names represent the main thread of the current. These men were the keepers of the sacred flame, whether they knew it (or desired it) or not. In a personal sense, this collect represents the acknowledgment of our own magical currents, our own past lives, ancestors, teachers and heroes.

The brief portraits contained in the linked files are presented as an introduction to the lives, personalities and works of the saints of the Gnostic Catholic Church. They are not intended as detailed biographies. Some of the saints are too obscure to provide us with more than brief speculative sketches, and the biographies of others (such as Paracelsus , Bacon , Goethe , Wagner , Nietzsche , Gauguin , Burton and Crowley) occupy volumes. The emphasis herein has been placed on the significance of each saint to the transmission and development of the Thelemic Gnosis: the significance of some saints is a result of their works; of others, their life stories. In all cases, a list of the references used to prepare these portraits has been furnished for those who wish to investigate the saints more fully.

Sainthood, in the context of Thelema, should not be confused with common notions or conventional western theological conceptions regarding sainthood. There are several distinct notions of sainthood in Crowley's writings. In Liber Astarte, Crowley gives an implicit definition of a Saint as one who has perfected his or her devotion to his or her deity. As examples, he gives Saint Francis of Assisi, Sri Sabhapaty Swami, Abdullah Haji Shirazi and Saint Ignatius Loyola. In Liber 418, the Vision and the Voice, particularly in the 12th Æthyr, Crowley relates Sainthood specifically to the degree of Magister Templi; the Saint is one who has perfected his devotion to Babalon (Binah).

While not actually mentioning Sainthood, The Book of Lies, Liber Aleph, and The Heart of the Master all provide lists of those considered by Crowley to have served as Great World Initiators, Magistri Templi and Magi of the Great White Brotherhood of the Silver Star, sent to enlighten civilization and initiate historic periods. Chapter 7 of The Book of Lies gives the following list of those identified as Magistri Templi: Lao-tzu , Siddhartha , Krishna , Tahuti , Mosheh , Dionysus and Mahmud . Chapters 68-74 of Liber Aleph give this list of Magi: Lao-tze , Gautama , Krishna , Dionysus , Tahuti , Mosheh and Mohammed . The Heart of the Master, in the section titled "The Initiation," gives these: Fu-Hsi, Lao-Tze , Gautama , Zerdusht (Zarathustra), Pythagoras , Dionysus , Osiris , Apollon (Apollonius of Tyana), Plotinus, Jacobus Burgundis Molensis , Mohammed , Sir Edward Kelly and Christian Rosenkreutz . Helena Petrovna Blavatsky is also identified as a Sister of the Great White Brotherhood.

The Fifth Collect in Part V of Liber XV, the Gnostic Mass, defines the Saints as those who have adored the "Lord of Life and Joy," which is "the might of man" and "the essence of every true god that is upon the surface of the Earth," and who have manifested the glory of this Lord/might/essence unto men. This definition is a somewhat broader one than that set forth in The Vision and the Voice. Thus, while the list begins with a roster of the Magi, similar to the lists provided in The Book of Lies, Liber Aleph,

and The Heart of the Master, it continues with a list of solar-phallic gods and mythical heroes, followed by a list of poets, Gnostics, figures from the Grail mythos, medieval conquerors, reformers and opponents of Papal oppression, Alchemists, Mystics, Magicians and Rosicrucians, and those associated with the founding of the O.T.O. and E.G.C. A very similar list, identifying the ancient and modern "Chiefs" of the O.T.O., is set forth in Book 52, Manifesto of the O.T.O.

The list contains 22 italicized names, and (excluding the recently-added William Blake) 70 names total. The conspicuous lack of women's names in this list has resulted in considerable controversy. The use of the words "sons" and "paternal" in the closing of this Collect is a clear indication that the lack of female names in this list was not an oversight on Crowley's part, and that he intended this list to be a list of men. The reason for this is not certain, though it has been the topic of considerable speculation. There is some evidence that O.T.O. policy at the time Liber XV was written forbade the divulging of the names of female members (see Book 52, Manifesto of the O.T.O. , where the list of ancient and modern "Chiefs" of the O.T.O. concludes with the statement, "The names of women members are never divulged."). Some believe that the invocation of the Saints of Liber XV was intended to inform the office of the Priest in his role as a male adorant of the Priestess in her role as Goddess incarnate.

In his address to the Women's Conference in 1996 (see The Magical Link, Fall 1997 e.v.), the Patriarch Hymenaeus Beta described the Gnostic Mass as a "celebration of the sexual polarities and their cosmic and natural interplay" from a male perspective, having been written by a man. With regard to the list of Saints, he said, "It is a list of the small handful of men and man-gods who, in the opinion of the author of the Mass, understood the divinity of woman. [...] Someday, perhaps not soon, but who knows, a woman adept of the Sovereign Sanctuary will manifest the genius to compose a Mass in which the female takes the more active role, and the male the more passive (as with siva and sakti in Hinduism) -- in which the Deacon, speaking for the Priestess, can claim communion with the women in history that have perceived the divinity of man."

William Blake

The name William Blake was added to the list by Patriarch Hymenaeus Beta in the Fall of 1997 e.v., based on Crowley's essay "William Blake," published in Oriflamme 2, Ordo Templi Orientis, 1998 e.v.

The Earth

This Collect may be viewed as the feminine counterpart to the masculine Saints. Mother Earth is the source of life, on whose surface cling the oceans and the atmosphere, and whose molten center radiates heat from within, as the Sun radiates heat and light from above. Pastors are shepherds, and husbandmen are animal-tenders.

The Principles

This is the last of the seven Universal Collects. They can be grouped as follows: The Sun and The Lord = Yod; The Moon and The Lady = Heh; The Saints = Vav; The Earth and The Principles = Heh final, with the traditional associations. When taken in context with the symbolic correspondences between the following Collects and the O.T.O. Man of Earth degrees, this Collect may be viewed as symbolizing the 0°.

Triform

The three Gunas - Sattva, Rajas, Tamas; the three Alchemical Principles - Mercury, Sulfur and Salt.

Fourfold

The four elements.

Sevenfold

The seven planets. The twelve signs of the zodiac are combinations of the three principles and the four elements, the ten Sephiroth are the seven planets added to the three Principles-- in fact, all thirty-two paths are constituted by the Three, the Four, and the Seven.

Birth

This is the first of the four Occasional Collects. They may be attributed to the letters of Tetragrammaton, as the Universal Collects, or to the letters of the word A.U.M.GN., to the I°, II°, III° and IV° of O.T.O., etc.

Marriage

This Collect refers to unions between one person and another, but also to other unions, such as with an action, a desire, or an idea.

Death and The End

The tenth and eleventh Collects are adaptations of a passage from the Golden Dawn Requiem ceremony:

"Term of all that liveth, whose name is Death and inscrutable, be thou favorable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his True Will. Should he will absorption in the Infinite, or to be united with his chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another or in any star, or aught else, unto him may there be granted the accomplishment of his true will."
(Regardie, The Golden Dawn, Book 6)

The DEACON and the children attend the PRIEST and PRIESTESS

The Deacon goes to the Altar with the Priest, the children remain below.

[The PRIESTESS picks up the Cup and Paten.]

The Cup must be in her right hand and the paten in her left, for the Priest's crosses to form a Pentagram.

The PRIEST makes the five crosses.

This may be done by making the first three crosses in a vertical plane above both the paten and cup, and the final two crosses in a horizontal plane above the paten and cup, respectively. The crosses and other actions performed at the Altar can be difficult for the people to see. The Priest and Priestess should endeavor to make their gestures in such a way that at least part of the congregation will be able to follow their actions.

According to Agapé Lodge tradition, the Priest makes the crosses with the right hand while holding the Lance in the left.

Also see this note .

TOUTO ESTI TO SÔMA MOU

Greek, meaning "This is my Body."

Paten and Host

When the Host is being handled after it has been consecrated, it has been my personal practice for many years to hold the Paten beneath it in order to catch any consecrated crumbs which may fall. However, many follow the rubric exactly as stated.

He takes the Cup.

The identical instruction is given again shortly, without the priest having had any opportunity to relinquish the Cup. Also, since the priest is holding the Lance, but not the Host, when he delivers the parallel line, "Life of man upon earth...", it is my opinion (not universally shared) that this stage direction is erroneous, and that the priest should, at this point, take the Lance, not the Cup.

TOUTO ESTI TO POTÊRION TO HAIMATOS MOU

Greek, meaning "This is the Cup of my Blood." Comments: These are the same words, in Greek, as the Latin words used in the Mass of the Roman Catholic Church.

The Covenant of Resurrection

This line corresponds to the prayer Unde et memores in the Roman Catholic Mass.

True Warrants

This line corresponds to the Supra quæ.

ON

This corresponds to the Supplices. "ON is an Arcanum of Arcana; its significance is taught, gradually in the O.T.O." -- From Magick in Theory and Practice, a footnote in Section G of Liber Samekh.

Essentially Present

They were invoked by the Deacon in the Collects.

He Elevates the Host and the Cup

The Host must be held directly above the Cup. According to Forlong, the Mass should be celebrated in the morning hours, and, ideally, the elevation of the host should be timed to occur precisely at mid-day.

The Bell Strikes

See Book 4, Part II, Chapter 14. The rubric does not specify who strikes the bell, but common practice has the Deacon striking it; even though the Deacon is typically holding the Lance at this point.

HAGIOS, HAGIOS, HAGIOS IAÔ

Greek, meaning "Holy, holy, holy IAÔ."

These words are equivalent to the Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth of the Roman Catholic Mass, and to the Qadosh, Qadosh, Qadosh I'OHVH Tzabaoth of the ancient Hebrew Temple Service.

The Canon

This is the end of the Canon of the Mass.

The Anthem

This Anthem was taken from "The Ship," a play written by Crowley which represents, in allegorical form, the legend of the Third Degree of Masonry. It was published in 1913, the year of its writing, in the Equinox, Vol. I, No. 10. "The Ship" bears the dedication: "To Theodor Reuss."

Between the end of Part VI and before the beginning of Part VIII, the Priest must take his Lance from the Deacon and stand up. I take the Lance before beginning the Anthem, and stand up with the words, "Thee I invoke..." After returning the Lance to the Priest, the Deacon may resume his station between the small altar and the font. The Priestess will henceforth be able to hold the Lance for the Priest as needed.

Frater H.K. 1131, the Grand Organist for the U.S. Grand Lodge of O.T.O., has composed a musical setting for this anthem. The sheet music is available as a PDF file [here](#). The free Adobe Acrobat Reader software (which may be obtained [here](#)) is required to read this file. Richard Kaczynski has rendered this music as a MIDI file, which is available [here](#).

The Reed

Prometheus is said to have brought fire to mankind, having stolen it from the Sun and brought it to Earth in a hollow reed.

Blessing of the Elements

This passage incorporates symbolism of the Seven Planets, as follows:

Health: Mercury (Aesculapius)
Wealth: Jupiter
Strength: Mars
Joy: Venus
Peace: Saturn
and that fulfillment of will: Sol
and of love under will: Luna
that is perpetual happiness: Earth

He breaks off a Particle

Called the particula.

TOUTO ESTI TO SPERMA MOU. HO PATÊR ESTIN HO HUIOS DIA TO PNEUMA HAGION.

Greek, meaning: "This is my Seed. The Father is the Son through the Holy Spirit."

The Commixto

The Host represents the Grain of Ceres, which was the Child as well as the Sun. The wine is that of Bacchus, the Holy Spirit of Ecstasy. The Particle plunged into the Wine represents the Union of Hadit and Nuit, the dissolution of the King, the "Baptism of Wisdom," and the casting of the last drop of blood into the Cup of Babalon. It is both the process of incarnation and of illumination.

HRILIU

This word is unique to Thelema. It comes from a song contained in the 2nd Æthyr of Liber XXX Aerum vel Sæculi sub figura CDXVIII, The Vision and the Voice. The song is written in a magical language called "Bathyllic," or "the language of the Sappho-Calypso Angel," and is as follows:

"Omari tessala marax,
tessala dodi phornepax.
amri radara poliax

armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu."

Translation:

"I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,
And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of orgasm."

In The Heart of the Master, HRILIU is represented as "The Voice of the Dove," attributed to Netzach: "there is nothing too small, or too great, or too low, or too high; but all things are joined into Joy by the Love of the Master." The word is also used in Chapter 24 of The Book of Lies: "The Hawk and the Blindworm."

Striking the Breast

This gesture is used in the Roman Catholic Church to signify either grief, penitence or fellowship. It is given in threes when it accompanies the following passages in the Roman Catholic Mass:

" Mea culpa, mea culpa, mea maxima culpa.
(Through my fault, through my fault, through my own grievous fault.)"
" Agnus Dei, qui tollis peccata mundi: miserere nobis.
Agnus Dei, qui tollis peccata mundi: miserere nobis.
Agnus Dei, qui tollis peccata mundi: dona nobis pacem.
(Lamb of God, that taketh away the sins of the world, have mercy on us.
Lamb of God, that taketh away the sins of the world, have mercy on us.
Lamb of God, that taketh away the sins of the world, grant us peace.)"
" Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.
(Lord, I am not worthy that thou shouldst enter beneath my roof, but say only the word, and my soul will be healed.)" (Repeated thrice.)
It is given once singly, before the following passage:
" Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis

et Martyribus: cum Joane, Stephano, etc.

(To us also, thy sinful servants, who put our trust in thy countless acts of mercy, deign to grant some share and fellowship with thy holy apostles and martyrs: with John, Stephen, etc.)"

As a gesture of grief, it symbolizes pain in the heart; as a gesture of penitence, it symbolizes self-denial; as a gesture of fellowship it symbolizes the bond of brotherly love. Of these three traditional interpretations, only the symbolism of fellowship is pertinent when this gesture is used in the Gnostic Mass.

In the Gnostic Mass, striking the breast occurs in two instances. In the first instance, the Priest strikes his breast, once-- just before addressing the Saints-- whose Essence has already been invoked by the Deacon. In this instance, striking the breast symbolizes fidelity and fellowship with the Saints. The symbolism of fidelity and fellowship is reinforced and extended when all present repeat the gesture, encompassing the entire congregation in the fellowship of Saints.

In the second instance, the Priest strikes his breast, evidently thrice, while invoking the Lion and Serpent prior to communion. This time, the people of the congregation do not repeat the gesture.

In this instance, the striking of the breast does not symbolize fidelity and fellowship; neither does it symbolize grief or penitence or self-denial, as it does in the Roman Catholic Mass. At this point in the Gnostic Mass, it symbolizes the opening of the heart to receive (or emit) the influence of a particular force being invoked: the force of Baphomet, the Lion and Serpent "that destroy the destroyer," the dialectic union of opposites that conquers death.

In the Roman Catholic Mass, striking of the breast is always performed by gently tapping the breastbone with the tips of the fingers of the right hand, as a gesture of self-denial and humble supplication. Since our purpose is to celebrate our fidelity and to invoke the Lion-Serpent of the Anâhata Chakra, it is permissible to use more vigor when striking the breast in the Gnostic Mass. Personally, I give myself a solid, audible thump with my right fist for the Saints, and with both fists together, simultaneously, for the Lion and Serpent.

Also see this note .

The Epiklesis

The Epiklesis, (also spelled Epiclesis) which is found in the Orthodox liturgy but is absent from the Roman Catholic liturgy, is an invocation of the Holy Spirit over the Elements and the Congregation. It begins with these words:

"Moreover, we offer You this spiritual and unbloody sacrifice, and we ask, pray and

entreat You, to send down Your Holy Spirit upon us, and upon these gifts here offered." This passage of the Gnostic Mass also corresponds structurally to the "Agnus Dei" of the Roman Catholic Mass.

The Lion and the Serpent

The Elements being conjoined within the Cup, the Lion and Serpent are called to manifest therein. The Lion is Meithras, the Serpent is Abrasax. Together, they become Chnoubis, the Agathodaimon, the Great Magical Agent: Azoth, Baphomet, Kundalinî, Shakti. The Destroyer is that which imposes limitations. That which destroys the Destroyer is Babalon, ecstasy of experience.

There is no Part of Me that is not of the Gods

This line comes from the Golden Dawn Adeptus Minor ritual, the Rose Cross degree. It was obtained originally from a line from Chapter 42 (on plate 32) of the Egyptian Book of the Dead,

En aat am-a shu-t em neter,
rendered in modern translations as "there is no member of mine devoid of a God."
The following is an extract from Crowley's "Not the Life and Adventures of Sir Roger Bloxam":

See you not how even our dreams, our wishes, all that we are, dates back to hidden ancestor-work? Only the Freudians go not far enough; the glowing seed that made my mind so brilliant had its origin in the Father of all brilliance, Our Lord the Sun. Thus once again, by yet another path, we reach the brave "There is no part of me which is not of the Gods." Rejoice, o brothers, we are altogether of the divine substance. We neither think, nor feel, nor perceive, nor are, any other thing than that all-bounteous, all-beautiful One, that Lord in his splendour and his ecstasy that cometh and goeth in his chariot upon high, giving light and praise, yet neither moveth nor uttereth any Voice! For there is nothing in the Universe that is not of that Unity -- rejoice! rejoice! All paths are spectra, in the prism of consciousness, of that One Light...

The rubric does not call for any response to this declaration from the People. According to Agapé Lodge tradition, the communicant faces the Priestess while speaking these words.

A Whole Goblet of Wine

The words "whole goblet" are a clear indication that each communicant is to receive a full portion of wine rather than a sip from a communal cup. Further, the rubric's use of the word "goblet" is significant -- this is the only place in Liber XV where the word

"goblet" is used. The vessel from which the Priest drank his consecrated wine is consistently referred to throughout Liber XV as either "the Cup" or "the Graal" or "the Holy Graal." It is clear that the intention was not to have each communicant drink from the same Cup from which the Priest drank. It is also clear that the wine contained in the individual communicants' goblets is not consecrated wine poured into them from the Priest's Cup, because the Priest has "drained" that Cup during his communion. Therefore, each communicant should be provided with his or her own individual goblet of wine. At Agapé Lodge, the individual goblets were placed on a tray which was placed on the right side of the Altar. The individual goblets of wine may be poured in advance, or at the time of communion, from any appropriate vessel.

Some have argued that the People should communicate from the same Cup as did the Priest in order to effect a Magical Link between the officers and the People; or in order to assure that the People receive the effect of the consecration of the Priest's wine. However, the rubric is clear. Furthermore, the Cakes of Light and the wine received by the People remain, despite such efforts, fundamentally different from those consumed by the Priest. The Cakes of Light consumed by the People are whole, not broken, their wine does not contain the Particula, and their Cakes and wine were treated very differently than those of the Priest during the course of the ceremony.

The actual mechanism by which the Miracle of the Mass is effected is declared in the Creed: "...and, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass." It is the internal Alchemy of each individual communicant which ultimately effects the transmutation of the Elements they consume -- informed and inspired by that Miracle performed by the officers of the ceremony, but not entirely dependent upon it. If the communicants were to wholly rely on the Priest and Priestess to perform, vicariously, the Miracle of the Mass for them, it would be a contradiction of the very words spoken during their own communion: "There is no part of me that is not of the Gods."

The People Communicate

The words "the PEOPLE communicate as did the PRIEST" are sometimes interpreted to mean that the People, during their communion, should attempt to imitate, as much as possible, the actions performed by the Priest during his communion. However, the communion of the People and the communion of the Priest are, in reality, two very different gestures. As we have already seen, the Elements received by the People are qualitatively different from those received by the Priest. They are also received, according to the rubric, from the hands of the Children rather than directly from the hands of the Priestess (and further, according to Agapé Lodge tradition, the People remain below, at the foot of the steps, during their communion). In reality, it is simply impossible for the People to communicate exactly as did the Priest, and any attempt to imitate the communion of the Priest must inevitably fall far short. Therefore, the phrase "the PEOPLE communicate as did the PRIEST" cannot mean that the People

communicate in exactly the same way the Priest communicated. So what does it mean, then?

Perhaps this will become clearer if the quote is given in its full context:

The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection: "There is no part of me that is not of the Gods."

Thus, taken in its entirety, the passage is actually quite precise. The task of the communicant is simply to consume the Elements offered by the Children and then to utter the specified words in an attitude of Resurrection -- as did the PRIEST. Any additional actions performed, or words uttered, during communion, are superfluous. Agapé Lodge tradition, according to Soror Meral, had each communicant remain at the foot of the three steps, consume the Elements in silence, and remain facing the Priestess while uttering the prescribed words in the Attitude of Resurrection. The Priest stood off to the side of the Dais, [NOTE]. The communicant then quietly took his or her seat, without any response or comment from the People.

The obvious question, then, is this: if the Priest faced the congregation during his communion utterance, why did Agape Lodge have the People face the Priestess during theirs? One potential explanation is that the Priest's stated duty is to Administer the Virtues to the Brethren. It is he who must announce to the People that the Work of the Mass has been successfully accomplished, and that they may now partake of the Sacrament prepared for them. It is he who must ritually inform them of the words that must be spoken at communion; just as the Deacon ritually led them in giving the appropriate signs. When the Priest makes his communion utterance while facing the People, he is, in fact, discharging these duties. Once discharged, these particular duties do not need to be performed again until the next Mass.

Today, the direction each communicant faces during his or her utterance is largely governed by local tradition (as well as by the physical position taken by the Priest). Facing the Priestess for the utterance can be viewed as an essentially mystical act, a personal experience of union with the Divine; with the utterance representing a realization of the Moment of Unity, with no consciousness of separate individuality. Facing the People for the utterance can be viewed as an essentially political act, a public apotheosis, with the utterance representing a proclamation and affirmation of personal divinity as expressed by separate individuality. There is meaning to be found in both customs, and local bodies should be prepared to accommodate communicants who wish to take communion either way. In turn, while attending Gnostic Mass in different areas, communicants should be sensitive to local custom. Which ever direction the communicant faces for the utterance, though, he or she should, in our opinion, and in keeping with Agapé Lodge tradition, remain at the foot of the steps throughout.

He Goes Out

The virtues having been administered to the Brethren, the Priest has now nothing to do

but return to whence he came. The Deacon and children follow him into the tomb of the West, as clearly stated in the rubric. This requires that the tomb either be of sufficient size to accommodate four people, or that it have a false back allowing the Priest, Deacon and children to pass into a hidden space behind the tomb. Photographs of the tomb used at Agapé Lodge reveal a tomb of the "upright coffin" design that would definitely not accommodate four people. However, as mentioned previously, the children were omitted from celebrations of the Gnostic Mass at Agapé Lodge.

The End

The Ceremony being over, the People should leave the Temple promptly and silently, while the music is still playing. They may then re-group for an informal reception.

Other Officers Never Partake

In an obvious symbolic sense, the interaction of the Priest and Priestess symbolizes the interaction of a man and a woman. However, in another sense, the officers represent different aspects of every man and woman; with the Priest representing the individual, mortal, physical aspect of the human being. The Priest is the only officer who is symbolically born, lives, and dies during the course of the ritual. In this sense, the other officers can be seen to represent specific aspects of the human being that do not require physical nourishment, except as provided indirectly by the Priest.

Certain Secret Formulae

Some commentators have alleged that these Certain Secret Formulae are none other than the secrets of the Ninth Degree O.T.O. Obviously, this cannot be the case if the Priest being ordained is not an initiate of the Ninth Degree of O.T.O. However, certain secret formulae of this Mass are set forth in certain of the essays herein.

The Position of the Priest

The rubric gives no direction regarding where the Priest stands during the communion of the People. At Agapé Lodge, the Priest stood off to the side of the High Altar during the communion of the People. I have, for many years, preferred to descend and stand between the Tomb and the Font during their Communion. This aligns the Priest, the Deacon, the Communicant and the Priestess along the centerline of the Temple. However, more recently, I have discovered that remaining in the same spot on the dais creates a similar alignment (Deacon, Communicant, Priest, Priestess); and further, since the rubric gives no direction for the Priest to move after his communion, the simplest interpretation of the rubric is that he does not move. If the High Altar is actually 44 inches in height in accordance with the specifications herein, then the face of the

Priestess is likely to be visible above the head of the Priest and below the Stele. Here, then, is a very practical rationale for constructing the High Altar in accordance with Crowley's specifications.

Gestures Referring to Parts of the Body

Some of the gestures used in the Gnostic Mass are sometimes made with reference to specific parts of the human body. Knowledge of the symbolic attributions of the parts of the body is useful in elucidating the significance of such gestures. The parts of the body are, of course, associated with the Tantric Chakras, but they may also be associated with the Signs of the Zodiac (traditional attributions of Western medical astrology), the Sephiroth of the Tree of Life (by the "Adam Qadmon" model), and certain Hebrew letters (by the meanings of their names), as follows:

Parts of the Body	Chakras	Zodiacal Signs	Sephiroth	Hebrew Letters
Hair ---	Ain Soph	---		
Top of head	Sahasrâra	Aries	KetherQoph	
Head ---	"	Supernals	Qoph, Resh	
Forehead	Âjñâ	"	Chokhmah & Binah	Resh
Face ---	"	---	Resh	
Eyes ---	"	---	Ayin	
Mouth ---	"	---	Peh	
Neck, throat	Vishuddha	Taurus	Da'ath---	
Shoulders ---	Gemini		Chesed & Geburah	---
Upper arms ---	"	"	---	
Chest, breasts	---	Cancer	Tiphareth	---
Elbows ---	"	Chesed & Geburah	---	
Heart	Anâhata	Leo	Tiphareth, Binah	---
Upper back	"	"	Tiphareth	---
Forearms, wrists	---	"	Chesed & Geburah	---
Abdomen	Manipura	Virgo	Tiphareth	---
Hands---	"	Chesed & Geburah	Yod, Kaph	
Lower back	Manipura	Libra	Tiphareth	---
Buttocks ---	"	Yesod	---	
Genitals, sacrum	Svâdisthâna	Scorpio	"	---
Base of spine	Mulâdhâra	"	Malkuth, Binah	---
Hips, thighs ---	Sagittarius	Netzach & Hod	---	
Knees---	Capricorn	"	---	
Lower legs, ankles	---	Aquarius	"	---
Feet ---	Pisces	Malkuth	---	

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About this capture

Ludovicus Rex Bavariae

(1845-1886 e.v.)

by T. Apiryon

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Ludwig II, the reclusive "Swan King," also known as the "Mad King" of Bavaria (1864-1886). Ludwig was the last of the German feudal princes: a romantic dreamer who viewed himself as a divinely sanctioned monarch after the model of his hero, Louis XIV, the "Sun King" of France. He was a great patron of the arts, especially of painting, music, sculpture, literature and architecture. He is now most well known for the three lavish palaces he built: Schloss Linderhof near Oberammergau, which boasts a "Grotto of Venus" complete with concrete stalactites and an indoor lake with a boat shaped like a cockleshell; Schloss Herrenchiemsee, a miniature replica of Versailles on an island in the Chiemsee; and Schloss Neuschwanstein, a fairy-tale castle with soaring turrets built atop a mountain crag near Füssen, on the Austrian border.

Ludwig was a passionate devotee of Richard Wagner, and his greatest patron. Wagner's Festspielhaus in Bayreuth was largely funded by Ludwig, and Ludwig's aid was unquestionably a major factor in Wagner's success and tremendous influence in history. Because he detested being ogled by the "plebians," Ludwig often arranged for private performances of Wagner's operas where he was the only person in the audience.

Ludwig's "leitmotif" was the swan of Lohengrin. Swans were to be found embroidered on his cushions, painted on his china, carved on his furniture, and swimming in his pools. Neuschwanstein is provided with swan tapestries, door knobs and faucets.

Wagner referred to Ludwig as "Parsifal," and indeed, Ludwig seems to have fancied himself to be the Graal King, one of a chain of rulers who knew the inner mysteries of

Christianity and their pre-Christian origins, and who drew power therefrom. Ludwig intended his most famous castle, Neuschwanstein, to represent Montsalvat. It contains a room called the "Singer's Hall," which is designed as a Graal Temple, with murals depicting scenes from the Eschenbach version of "Parzival." Neuschwanstein also contains a pillar intended to represent the "World-Ash" tree of Germanic mythology.

Later in his life, Ludwig experienced a number of crushing blows. He was forced by Bismarck to join the German Empire under William I of Prussia. He and Wagner had a falling out, and his plans for marriage failed.

He withdrew into increasing isolation and seclusion, and his behavior became increasingly eccentric. He began to dine with busts of Louis XVI and Marie-Antoinette rather than his friends. He suffered from insomnia, and would go for long sleigh-rides with his attendants in the middle of the night. There was a particular tree on his grounds which he considered to be sacred. Whenever the sleigh approached this tree, he would call to the driver to stop the sleigh. He would then get out of the sleigh, bow to the tree, then get back into the sleigh and continue on his way. Rumors of his homosexuality began to spread. To compound matters, his expensive avocations had placed him into severe debt.

In 1886, his ministers, along with his uncle and successor, Luitpold, resolved to depose him. They had him examined by Dr. Bernard von Gudden, who declared him to be insane, even though another psychiatrist had declared him to be perfectly sane only a few weeks before. He was taken into custody by the authorities only days after he had occupied the recently completed Neuschwanstein, and confined to Schloss Berg on the eastern shore of the Starnberger See near Munich, under Dr. von Gudden's care. A few days later, he and Dr. von Gudden were found drowned in the lake. Precisely how he and Dr. von Gudden came to be drowned in the lake is unknown to this day, though there has been an abundance of speculation. Schloss Berg is now a resort hotel, and a cross in the lake marks the location of Ludwig's death.

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About this capture

Richard Wagner

(1813-1883 e.v.)

by T. Apiryon

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German composer of grand operas based on themes from European mythology, notably *Der Ring des Niebelungen* (a series of four full-scale operas), *Lohengrin*, *Tannhäuser* and *Parsifal*. Crowley based his play "*Tannhäuser*" on the libretto of Wagner's opera (see *Collected works*, Vol. I), and regarded *Parsifal* as a masterpiece of initiated art. See "*Parzival*," above, and *The Book of Thoth*, pp. 58-59. *Lohengrin*, though written before *Parsifal*, is a sequel to *Parsifal* dealing with *Parsifal*'s son, *Lohengrin*, who is known as the "Swan Knight."

Born in Leipzig, he was brought up by his mother and adoptive father Ludwig Geyer, a portrait painter, in Dresden. As a young man he was influenced by the occult novels of Sir Edward Bulwer-Lytton. Wagner's first successful opera was based on one of Lytton's novels, *Rienzi*.

Despite modern perceptions of Wagner as anti-semitic and a forbear of the Nazis, Wagner's politics were actually quite liberal for the time. He belonged to a political organization dedicated to abolition of the Saxon monarchy in favor of universal suffrage, and he fought on the side of the democratic forces during the brief Dresden insurrection war of 1849. Unfortunately, the royalists won, and Wagner was forced to flee Saxony the next year. He wandered through Europe until 1864, when he was invited to Munich by King Ludwig II.

Wagner's personal philosophy, which finds eloquent expression throughout his works, was primarily based on the Buddhism-influenced philosophy of Arthur Schopenhauer. He was also very much influenced by the Hegelianism of Feuerbach and the Anarchism of Bakunin, who was his comrade in the Dresden insurrection.

Wagner considered his operas to be more than mere theatrical entertainment, they were intended to be an entirely new art form. He had a special theater built in Bayreuth, the *Festspielhaus*, which was designed especially for the performance of his operas. Wagner termed "*Parzival*" a "Sacred Dramatic Festival," and forbade its performance

anywhere in the world except at the Festspielhaus in Bayreuth. This decree was scrupulously observed by operatic producers until Wagner died. Crowley referred to Wagner as the Order's "Grand Organist in Bavaria," and his short sonnet "To Richard Wagner" is published in *The Temple of the Holy Ghost* in his *Collected Works*, Vol. I.

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Also see here.

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About this capture

Alphonse Louis Constant

(1810-1875 e.v.)

by T. Apiryon

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Usually known by his pseudonym "Eliphas Lévi Zahed," which is a translation of his name into Hebrew, this Parisian was almost single-handedly responsible for the popular resurgence of the Secret Traditions in the 19th Century. Lévi synthesized Christianity, Judaism, Hinduism, Qabalism, Gnosticism, Masonry, Rosicrucianism, Alchemy, Tarot, Mesmerism, Spiritism, along with the writings of Boehme, Swedenborg, Paracelsus and Knorr von Rosenroth into what we know today as "occultism."

Constant was born the son of a poor shoemaker in Paris. He attended a Catholic school for poor children, where he showed a great aptitude for religion. At 15, he entered the

seminary of Saint Nicolas du Chardonnet to study for the priesthood, where he learned, among other religious matters, the Hebrew language. The master of this seminary, Abbé Frère-Colonna, taught the young Constant that humanity, fallen from the bosom of God through original sin, must return towards Him by a process which tears him away from matter and gradually spiritualizes him. He also taught the boy that history was divided into four great eras of progressively greater spiritualization: the first began with Adam; the second began with Abraham; the third began with Jesus; and the fourth was to begin with the advent of the Paraclete, the Holy Spirit. Abbé Frère was deposed for his views while Constant was still attending the seminary. Constant always remained faithful to the basic tenets of Catholicism, but he never forgave the Ecclesiastical authorities for disgracing his beloved teacher.

In 1832, he entered the theological college of Saint-Sulpice and was ordained Deacon in 1835. His years at Saint-Sulpice were dreary and disillusioning, as the students vied for the favor of the directors who manipulated and coerced them. He was scheduled to be ordained Priest in 1836, but he had met and fallen in love with a young girl. Although nothing ever came of the relationship, he realized that he could not live without human affection and abandoned his vows before his ordination. After hearing of his apostacy, his mother committed suicide.

After Saint-Sulpice, Constant spent a period associating with revolutionary socialists, including Flora Tristan, grandmother of Paul Gauguin and M. Ganneau, the "Mapah." He spent three short terms in jail for his "seditious" writings. In 1846, he married Noémi Cadiot, who left him seven years later.

In 1852, Constant met the messianic mathematician Jozef Maria Hoëhne-Wronski (1778-1853), whose brilliant attempts at fusing philosophy, religion and mathematics provided Constant with the impetus towards synthesizing the disparate elements of his own life: Christianity, utopian idealism, mysticism and rationalism. This synthesis manifested as occultism, whose tenets Constant set forth in a treatise called *Dogme de la magie*, written under the pen name Eliphas Lévi. The treatise was later developed into Lévi's most famous work, *Dogme et rituel de la haute magie*.

After Noémi had left him, he moved for a short time to England, where he met with Sir Edward Bulwer (later Lord) Lytton, and where he performed his famous evocation of Apollonius of Tyana. He returned to Paris, took on a number of pupils, and became increasingly famous and influential through his unique writings on philosophy and scientific theurgy, as well as his personal charm.

Aleister Crowley considered him to have been an Adeptus Major, as well as his own immediately previous incarnation. Crowley translated his *La Clé des Grandes Mystères* ("The Key of the Mysteries" 1861), which Crowley considered to be his own Adeptus Exemptus thesis. Lévi's *Dogme et Rituel de la haute magie* (1855-56 & 61, translated into English by A. E. Waite under the title "Transcendental Magic") is included in the Liber E reading list and is required reading for entry to the probationer level of A.: A.:.

His other major published works include: Histoire de la magie (1860), La Mystères de la qabalah (Ms. 1861, publ. 1920), Legendes et symboles (1862), La Science des esprits (1865), Paradoxes of the Highest Science (1883), Livre des splendeurs (1894), Clés majeurs et clavicules de Salomon (1895), Le Livre des sages (1912) and The Magical Ritual of the Sanctum Regnum (1970).

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<http://hermetic.com/sabazius/levi.htm>

108 captures

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About this capture

Alphonse Louis Constant

(1810-1875 e.v.)

by T. Apiryon

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Usually known by his pseudonym "Eliphas Lévi Zahed," which is a translation of his name into Hebrew, this Parisian was almost single-handedly responsible for the popular resurgence of the Secret Traditions in the 19th Century. Lévi synthesized Christianity, Judaism, Hinduism, Qabalism, Gnosticism, Masonry, Rosicrucianism, Alchemy, Tarot, Mesmerism, Spiritism, along with the writings of Boehme, Swedenborg, Paracelsus and Knorr von Rosenroth into what we know today as "occultism."

Constant was born the son of a poor shoemaker in Paris. He attended a Catholic school for poor children, where he showed a great aptitude for religion. At 15, he entered the seminary of Saint Nicolas du Chardonnet to study for the priesthood, where he learned,

among other religious matters, the Hebrew language. The master of this seminary, Abbé Frère-Colonna, taught the young Constant that humanity, fallen from the bosom of God through original sin, must return towards Him by a process which tears him away from matter and gradually spiritualizes him. He also taught the boy that history was divided into four great eras of progressively greater spiritualization: the first began with Adam; the second began with Abraham; the third began with Jesus; and the fourth was to begin with the advent of the Paraclete, the Holy Spirit. Abbé Frère was deposed for his views while Constant was still attending the seminary. Constant always remained faithful to the basic tenets of Catholicism, but he never forgave the Ecclesiastical authorities for disgracing his beloved teacher.

In 1832, he entered the theological college of Saint-Sulpice and was ordained Deacon in 1835. His years at Saint-Sulpice were dreary and disillusioning, as the students vied for the favor of the directors who manipulated and coerced them. He was scheduled to be ordained Priest in 1836, but he had met and fallen in love with a young girl. Although nothing ever came of the relationship, he realized that he could not live without human affection and abandoned his vows before his ordination. After hearing of his apostasy, his mother committed suicide.

After Saint-Sulpice, Constant spent a period associating with revolutionary socialists, including Flora Tristan, grandmother of Paul Gauguin and M. Ganneau, the "Mapah." He spent three short terms in jail for his "seditious" writings. In 1846, he married Noémi Cadiot, who left him seven years later.

In 1852, Constant met the messianic mathematician Jozef Maria Hoëhne-Wronski (1778-1853), whose brilliant attempts at fusing philosophy, religion and mathematics provided Constant with the impetus towards synthesizing the disparate elements of his own life: Christianity, utopian idealism, mysticism and rationalism. This synthesis manifested as occultism, whose tenets Constant set forth in a treatise called *Dogme de la magie*, written under the pen name Eliphas Lévi. The treatise was later developed into Lévi's most famous work, *Dogme et rituel de la haute magie*.

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<http://hermetic.com/sabazius/nietzsche.htm>

62 captures

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About this capture

Friedrich Nietzsche

(1844-1900 e.v.)

by T. Apiryon

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German poet, composer, classical scholar and philosopher. Famed for development of the idea of the "Superman," the individual who exceeds the limitations set by cultural norms, and for his theory of civilization as resulting from the conflict and resolution of two human tendencies: the Apollonian, representing the rational desire for order; and the Dionysian, representing the irrational desire for ecstasy.

Nietzsche was a close personal friend of Richard Wagner, and like Wagner, considered himself a disciple of Schopenhauer. Nietzsche regarded Wagner as his ideal of the artistic genius, and acted for a time as his chief propagandist and commentator. Wagner served as the model for Nietzsche's idea of the Übermensch or "superman."

Nietzsche's analysis of the history of western civilization led him to the conclusion that the highest values in religion, morals and philosophy had lost their power; hence his famous, and misunderstood, dictum "God is dead." Nietzsche perceived that as these antiquated values were stripped away, the "will to power" would emerge as the natural force behind the development of the mind, the individual and society.

His most famous work is *Thus Spake Zarathustra* (1882-85), which he described as having been written in a trance state. His other major works include *The Birth of Tragedy from the Spirit of Music* (1872, written at Wagner's instigation), *Thoughts out of Season* (1873-76), *Human, All-too-human* (1878), *Aurora, or the Dawn of Day* (1881), *Joyful Wisdom* (1882-86), *Beyond Good and Evil* (1886), *The Genealogy of Morals* (1887), *The Antichrist* (1888), *Ecce Homo* (1888), and *Twilight of the Idols* (1889).

Nietzsche suffered a complete mental breakdown in 1889, possibly related to tertiary syphilis, from which he never recovered.

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<http://www.hermetic.com/sabazius/jennings.htm>

135 captures

29 Oct 2000 - 17 Jul 2025

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About this capture

Hargrave Jennings

(c. 1817 - 1890 e.v.)

by T. Apiryon

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Author of *The Rosicrucians, Their Rites and Mysteries* (1870), which is included in Section 2 of the A.: A.: reading list.

By profession, Jennings was the secretary to Col. Mapleson, the operatic manager. He was a correspondent of Bulwer-Lytton, a student of the writings of Jacob Boehme, Robert Fludd, Richard Payne Knight, Godfrey Higgins, J.G.R. Forlong, Henry O'Brien and Thomas Inman, and was active in the Rosicrucian revival of the late 19th century e.v. He was also one of the earliest popular apologists for Buddhism (or "Bhuddism" as he always spelled it).

The theory of Rosicrucianism set forth in *The Rosicrucians* revolves around a belief that all religions originated in the primitive worship of the principle of Light or Fire as the animating force of the universe, which is represented by the sun in the heavens and by the phallus in the physical world. Sir Edward Bulwer-Lytton told Jennings that "...no better book upon such a theme has been written, or indeed could be written unless a member of the Fraternity were to break the vow which enjoins him to secrecy..." Unfortunately, Bulwer's esteem for the work was not shared by the critics in the press, or by such conventional occultist reviewers as A.E. Waite, who belittled its difficult style and rather careless scholarship and professed horror over its "indecentcy."

Jennings seems to have become a member of some branch of the Rosicrucian Order around 1860 e.v. (possibly at the hand of Kenneth R. H. McKenzie), and appears to have initiated Paschal Beverly Randolph (1825-1875) into the same Order. Randolph was a noted medium, healer, occultist and author of his day, and counted among his other personal friends Abraham Lincoln, Kenneth R. H. McKenzie, Eliphas Lévi, Napoleon III, Edward Bulwer-Lytton, and General Ethan Allen Hitchcock. Randolph later founded one of the more well-known branches of the Rosicrucian Order in America. Randolph's Order claimed descent from the Rosicrucian Order (by charter of the "Supreme Grand Lodge of France"), and taught spiritual healing, western occultism and principals of race regeneration through the spirtualization of sex. Randolph referred to Jennings as "the chief Rosicrucian of all England," and quoted extensively from Jennings's works.

Jennings also served as one of the mentors of Peter Davidson (1842-1916), frontal chief of the Hermetic Brotherhood of Luxor (H.B. of L.) The Hermetic Brotherhood was a mystical society which surfaced publicly in England in 1884 under the auspices of Max Theon (AKA Louis-Maximilian Bimstein, 1850-1927). The origins of the H.B. of L. are unclear, but there is some evidence linking it with the Brotherhood of Luxor, which was involved in the founding of the Theosophical Society; with the 18th century German Rosicrucian splinter group known as the *Fratres Lucis*; and with the latter's 19th century English spiritualist namesake. Born in Poland, Theon travelled widely in his youth. In Cairo, he became a student of a Coptic magician named Paulos Metamon. According to Davidson, he came to England in 1870, where he and Davidson established an "Outer Circle" of the H.B. of L. They were joined in 1883 by Thomas H. Burgoyne (AKA Thomas Dalton, 1855-1895), who later wrote a book summarizing the basic teachings of

the H.B. of L., titled The Light of Egypt. The function of this "Outer Circle" of the H.B. of L. was to offer a correspondence course on practical occultism; which set it apart from the Theosophical Society. Its curriculum included a number of selections from the writings of Hargrave Jennings and P.B. Randolph.

Jennings's other works include: Indian Religions, or Results of the Mysterious Buddhism (1858), Curious Things of the Outside World: Last Fire (1861), Live Lights and Dead Lights (1873), One of the Thirty, a Strange History (1873), The Obelisk: Notices of the Origin, Purpose and History of Obelisks (1877), Childishness and Brutality of the Time (1883), Phallicism, Celestial and Terrestrial, Heathen and Christian (1884), and Charon: Sermons from the Styx: a Posthumous Work by Frederick the Great (1886). He also edited and introduced an edition of "The Divine Pyramider of Hermes Mercurius Trismegistus" in 1884.

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<http://www.hermetic.com/sabazius/jennings.htm>

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29 Oct 2000 - 17 Jul 2025

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About this capture

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(c. 1817 - 1890 e.v.)

by T. Apiryon

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<http://www.hermetic.com/sabazius/boehme.htm>

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17 Aug 2000 - 3 Jun 2024

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About this capture

Jacob Boehme

(1575-1624 e.v.)

by T. Apiryon

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Also spelled Boehm, Böhme, Böhm or Behmen. German Protestant mystic and philosophical theologian.

Boehme was born into a middle-class family at Alt Seidenberg, near Görlitz, in Germany. He received little in the way of formal education, and settled down as a shoemaker in Gorlitz in 1599. Despite the limitations of his early training, he was an avid student of scripture, theology, and the writings of Paracelsus (q.v.), and devoted his spare time to the study of these subjects. He began to experience visions, and one day he had a powerful religious experience which was summed up in the phrase "In Yes and No all things consist." From this dialectical revelation he gradually developed a system of mysticism, essentially Gnostic in character, incorporating the various streams of speculative thought of his day. His principle theme is that the dualistic principles of life originated from a single reality, and that the goal of mysticism is to reconcile these principles into a spiritual unity. Boehme was condemned and rejected by the religious authorities and the rabble of his day. His works are often rather difficult to follow, due in part to his lack of formal education, but they are nevertheless compelling, and charged with passionate spirituality. Despite his rejection during his own life, Boehme was highly influential on subsequent thinkers, including Nietzsche, Hegel, Schelling, Emmanuel Swedenborg, William Blake, and George Fox, founder of the Quakers. Boehme's teachings were also influential in the development of high grade Freemasonry.

In Boehme's cosmology, the first person of the Trinity, God the Father, is identified with primal, unmanifested reality, Der Ungrund, "the Abyss," nothingness which contains the potentiality of everything. The Abyss is characterized by a desire to reveal Himself, which He does through a process of divine introspection, or reflection. The second person of Boehme's trinity, the Son, is identified with the desire of the Abyss to reveal Himself; and the third person, the Holy Spirit, is identified with the process of divine reflection. This process of reflection involves the making of a divine mirror, as it were, which Boehme calls "Virgin Wisdom" or Sophia. This Virgin Wisdom can be viewed as a fourth person of the Godhead. The images seen by God of His own potentialities in the mirror of Virgin Wisdom led to God's desire to manifest the potentialities in reality-- to

engage in the process of Creation.

Boehme stressed the value of individual religious experience in his teachings. "As the many kinds of flowers grow in the earth near each other, and none contends with the other about color, smell, or taste, but they let the earth and the sun, rain and wind, heat and cold, do what they will with them, while they grow each according to its own nature, so it is with the children of God."

His major works include Aurora (1612), The Three Principles (1619), The Threefold Life of Man (1620), Answers to the Forty Questions of the Soul (1620), Of the Incarnation of Christ (1620), The Great Six Points (1620), The Heavenly and Earthly Mystery (1620), Of the Last Times (1620), De Signatura Rerum (1621), The Four Complexions (1621), Of True Repentance (1622), Of True Resignation (1622), Of Regeneration (1622), A Book of Predestination and Election of God (1623), A Compendium of Repentance (1623), Mysterium Magnum (1623), A Table of the Principles (1624), Of the Supersensual Life (1624), Of the Two Testaments of Christ (1624), A Discourse between a Soul Hungry and Thirsty after the Fountain of Life and a Soul Enlightened (1624), Of 177 Theosophic Questions (1624), An Epitome of the Mysterium Magnum (1624), The Holy Weeks (1624), Of the Divine Revelation (1624), and Of the Last Judgement (1624).

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5/24/95

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<http://www.hermetic.com/sabazius/fludd.htm>

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20 Aug 2000 - 24 Jan 2025

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2006 2009 2010

About this capture

Robertus de Fluctibus

(1574-1637 e.v.)

by T. Apiryon

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Robert Fludd was a Kentish Anglican alchemist, Paracelsist physician, mathematician, astronomer, cosmologist, Qabalist, Rosicrucian apologist, and alleged 16th Grand Master of the Prieuré de Sion. Fludd was considered by Crowley to be an Adeptus Exemptus. Fludd was a prolific writer, and many of his works on alchemy, Rosicrucianism, occult medicine, the "magnetic" philosophy and various scientific theories survive. The illustration of a "Design suitable for top of altar," Plate 2(b) of Book IV, Part III, is from Fludd's *Utriusque Cosmi Historia*. Fludd was allegedly a member of the committee which drafted the "King James" translation of the bible in 1611.

His thirteen published works include *A Compendious Apology for the Fraternity of the Rosy Cross* (1616), *The Apologetic Tractatus for the Society of the Rosy Cross* (1617), *Utriusque Cosmi Historia* (1617-19), *Summum Bonum* (1629), and *Clavis Philosophiae et Alchymiae* (1633).

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Also see these articles: 1, 2, 3, 4, 5, and 6.

5/24/95

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Ecclesiastical Gnosticism by Tau Apiryon and Helena; Berkeley, CA 1995 e.v.
<http://www.hermetic.com/sabazius/knight.htm>

57 captures

21 Jun 2000 - 25 Apr 2025

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About this capture

Sir Richard Payne Knight

(1751-1824 e.v.)

portrait by Sir Thomas Lawrence

by T. Apiryon

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English antiquarian, philologist, numismatist, free-thinking Deist philosopher, expert on Greek literature, member of the Radical (Whig) Party of Parliament and the Society of Dilletanti, friend of Lord Byron, patron of art and learning, and country gentleman.

Knight was born at Wormsley Grange in Herefordshire to a parson, Thomas Knight, and his servant girl, Ursula Nash. He later fell heir to the fortunes of his grandfather, a wealthy ironmaster. He was sickly as a child and was educated largely by tutors and by himself. His wealth enabled him to travel extensively around the world, especially in Italy, and he developed a keen interest in ancient art. He was elected to Parliament in 1780 and was elected to the Society of Dilletanti in 1781. This Society, although founded as a club for cultured travellers (by Sir Francis Dashwood in 1732), became a prominent amateur archeological organization, and financed a number of archeological expeditions. It was under the auspices of the Society of Dilletanti that Knight's Discourse on the Worship of Priapus was published in 1786.

This book, also published as Two Essays on the Worship of Priapus, is included in Section 1 of the A.: A.: reading list. By "the Worship of Priapus," Knight did not mean specifically the cult of the Greek god discussed earlier, but phallic worship in general; including fertility cults. The book demonstrates in a scholarly manner the extensive and significant role phallic worship played in many and various parts of the ancient world, East as well as West, as told in the symbolic language of ancient mythology and art.

The metaphysical system set forth in the book is one of emanation. The Supreme God is a Quintessential, Male-Female Principle, embodying the principles of creation, destruction and renovation. The process of emanation takes place through a division of this "Intellectual Being" or "Fire" into two principles: active and passive, male and female, formative and solvent: the Divine Essence, or life force; and Universal Matter.

All living beings are a result of the invigoration of the Universal Matter by the Divine Essence. Sexual intercourse could, then, be viewed as a sacred reflection of the divine Mystery of Emanation. Knight theorized that such a viewpoint was, indeed, that expressed in the sexual imagery and symbolism of the ancients-- elements of which have survived and can still be seen even in the sacred art and architecture of modern times.

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<http://www.hermetic.com/sabazius/paracelsus.htm>

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About this capture

Paracelsus

(1494-1541 e.v.)

by T. Apiryon

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Paracelsus is the latinized pen-name of Philippus Areolus Theophrastus Bombastus von Hohenheim.

Swiss physician and surgeon, philosopher and theologist, metallurgist and alchemist, magician and scientist, travelling medicine man and father of the science of pharmacology. He was a contemporary of Rabelais and Ulrich von Hutten, and Crowley considered him to be an Adeptus Exemptus.

The father of Paracelsus was a doctor, and the bastard son of a German nobleman: having intelligence and education but no endowment. Although he was brought up in poverty in the countryside of Switzerland, Paracelsus was exposed from an early age to the erudition, and to the library, of his father. Always empathetic to the suffering of others, he decided to pursue a career in medicine. He soon became extremely frustrated with the pomposity and insensitivity of the privileged caste of physicians, and with the academic medical community's dogmatic fixation on the theories of Galen and Avicenna. He resolved to revolutionize medicine himself through the diligent study of Nature, i.e., by experiment and observation. This study he referred to as "magic."

He abandoned his academic studies and began a series of very extensive travels, collecting medical anecdotes and folk remedies, treating the sick, and conducting medical and alchemical experiments. He travelled all over Europe, and visited the holy land and Egypt. He even travelled to central Asia: while staying with the Grand Duke of Russia, he was captured during an invasion by the tatars and taken to their capital.

He combined the information he compiled on his travels with the theological doctrines of Duns Scotus and Nicholas de Cusa, the magical teachings of Trithemius (see below), the Christian Qabalism of Giovanni Pico della Mirandola and Johann Reuchlin, and the theories of Alchemy to synthesize a completely new view of medicine. He rejected the Galenic theory of illness as a result of conflicts among the "four humors," and the ideas that health and disease are determined by astrology and the influence of saints and demons. Paracelsus placed no reliance on "supernatural" forces in his work. To Paracelsus, magic meant the use of natural forces which were not yet completely understood.

He developed the novel conceptions that the human body is an organic, self-constituted, sovereign whole, and that it is subject to the same natural forces to which animals and plants are subject. His idea of treatment was that the doctor assists the body to heal itself through its own natural healing processes, which ran against the conventional wisdom of the time which was that the doctor had to overcome Nature to achieve healing.

He founded the science of chemical pharmacology, divorced psychology from theology and demonology, and did pioneering work in the fields of occupational medicine, psychiatry and gynecology. He discovered zinc; the idea that herbal medicines contain

active principles is his; and he coined the terms "chemistry" and "protoplasm." He also contributed the aspect of "salt" to the alchemical/philosophical theory of the three alchemical principles, salt, sulfur and mercury.

Having established his medical techniques and theories, he proceeded to promulgate them, severely attacking medical orthodoxy where ever he went. He obtained several decent positions during his lifetime, but due to his lack of formal academic credentials, his arrogance, his lack of patience, his coarse manners, his association with people of the lower classes, and his lack of social and political skills, he always ran afoul of the local elite and was soon forced to flee, despite his remarkable successes with his patients.

Later in life, after the collapse of the Reformation, Paracelsus underwent a conversion experience. He began to re-evaluate his natural philosophies in terms of religion, and rejected much of it as incompatible with his new religious feelings. He remained a Catholic, but rejected much established Catholic dogma, such as the resurrection of the flesh and the immortality of the soul. His religious philosophy was that of the simple life, with salvation secured not by works or by faith, but by love. Still later, he reconciled himself with science, and published his great synthetic treatise *Philosophia Sagax*. Even though he was able to reconcile himself with science, he was never able to bring together the two souls of God and Nature which dwelt within his breast.

The sword of Paracelsus was taken up in earnest after his death, and the established medical orthodoxy soon crumbled. His followers soon established their own orthodoxies in his name, some just as irrational and ineffective as those he had fought against.

The memory of Paracelsus is revered by chemists, physicians, philosophers and occultists of all stripes as a courageous pioneer and soldier in the army of Truth. Modern occultists who revere Paracelsus should always keep in mind that he was the sworn enemy of the superstitions of his day. It is the task of the true occultist to constantly challenge orthodoxies and superstitions, never to buttress or coddle them.

The major works of Paracelsus include *A Book on Nymphs, Gnomes, Giants, Dwarves, Incubi and Succubae*, *Stars and Signs* (1515), *Archidoxa Medicinae* (1524), *Volumen Paramirum* (1525), *Intimatio* (1527), *Diseases Which Deprive Man of His Reason* (1528), *Paragranum* (1529), *Eight Books on the Origin and Causes of the French Disease* (1529), *Opus Paramirum* (1530), *Invisible Diseases* (1531), *Great Surgery Book* (1535), *Philosophia Sagax* (1536), *Seven Defensiones* (1538), *The Doctors' Labyrinth* (1538), and *Prognostication for the Coming Twenty-Four Years* (1538).

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21 Jun 2000 - 25 Apr 2025

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About this capture

Sir Richard Payne Knight

(1751-1824 e.v.)

portrait by Sir Thomas Lawrence

by T. Apiryon

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English antiquarian, philologist, numismatist, free-thinking Deist philosopher, expert on Greek literature, member of the Radical (Whig) Party of Parliament and the Society of Dilletanti, friend of Lord Byron, patron of art and learning, and country gentleman.

Knight was born at Wormsley Grange in Herefordshire to a parson, Thomas Knight, and his servant girl, Ursula Nash. He later fell heir to the fortunes of his grandfather, a wealthy ironmaster. He was sickly as a child and was educated largely by tutors and by himself. His wealth enabled him to travel extensively around the world, especially in Italy, and he developed a keen interest in ancient art. He was elected to Parliament in 1780 and was elected to the Society of Dilletanti in 1781. This Society, although founded as a club for cultured travellers (by Sir Francis Dashwood in 1732), became a prominent amateur archeological organization, and financed a number of archeological expeditions. It was under the auspices of the Society of Dilletanti that Knight's Discourse on the Worship of Priapus was published in 1786.

This book, also published as Two Essays on the Worship of Priapus, is included in

Section 1 of the A.: A.: reading list. By "the Worship of Priapus," Knight did not mean specifically the cult of the Greek god discussed earlier, but phallic worship in general; including fertility cults. The book demonstrates in a scholarly manner the extensive and significant role phallic worship played in many and various parts of the ancient world, East as well as West, as told in the symbolic language of ancient mythology and art.

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About this capture

Forlong dux

(1824 - 1904 e.v.)

by T. Apiryon

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Major-General J.G.R. (James George Roche) Forlong was a Scottish military engineer in the Anglo-Indian Army, who received acclaim from the governments of England and India for his brilliant feats of road-building in the jungles of the Indian subcontinent during the Mahratta and Burmese wars.

Forlong's lifelong hobby was the comparative study of the religions of Man, a study which was facilitated by his knowledge of seven languages. He avidly pursued this avocation during his 33 extensive travels in India, as well as after retiring from the military in 1876. He is the author of two monumental works on the subject: *Faiths of Man*, a Cyclopaedia of Religions (1906) and *Rivers of Life* (1883). The latter is included in Section 1 of the A.: A.: reading list. *Faiths of Man* compares the various religions of mankind, demonstrating that many elements of the Christian mythos were borrowed from older religions. *Rivers of Life* traces the development of the great world religions back to their primitive origins in the worship of the sun and/or the phallus.

Dux (rhymes with "hooks") is Latin for "leader." In the late Roman Empire, a dux was a military chief commanding the troops in a frontier province, and is the origin of the title "Duke." The term "dux" is used in Scotland to denote a student who is academically first in his or her class.

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About this capture

Alphonse Louis Constant

(1810-1875 e.v.)

by T. Apiryon

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Usually known by his pseudonym "Eliphas Lévi Zahed," which is a translation of his name into Hebrew, this Parisian was almost single-handedly responsible for the popular resurgence of the Secret Traditions in the 19th Century. Lévi synthesized Christianity, Judaism, Hinduism, Qabalism, Gnosticism, Masonry, Rosicrucianism, Alchemy, Tarot, Mesmerism, Spiritism, along with the writings of Boehme, Swedenborg, Paracelsus and Knorr von Rosenroth into what we know today as "occultism."

Constant was born the son of a poor shoemaker in Paris. He attended a Catholic school for poor children, where he showed a great aptitude for religion. At 15, he entered the seminary of Saint Nicolas du Chardonnet to study for the priesthood, where he learned, among other religious matters, the Hebrew language. The master of this seminary, Abbé Frère-Colonna, taught the young Constant that humanity, fallen from the bosom of God through original sin, must return towards Him by a process which tears him away from matter and gradually spiritualizes him. He also taught the boy that history was divided into four great eras of progressively greater spiritualization: the first began with Adam; the second began with Abraham; the third began with Jesus; and the fourth was to begin with the advent of the Paraclete, the Holy Spirit. Abbé Frère was deposed for his views while Constant was still attending the seminary. Constant always remained faithful to the basic tenets of Catholicism, but he never forgave the Ecclesiastical authorities for disgracing his beloved teacher.

In 1832, he entered the theological college of Saint-Sulpice and was ordained Deacon in 1835. His years at Saint-Sulpice were dreary and disillusioning, as the students vied for the favor of the directors who manipulated and coerced them. He was scheduled to be ordained Priest in 1836, but he had met and fallen in love with a young girl. Although nothing ever came of the relationship, he realized that he could not live without human affection and abandoned his vows before his ordination. After hearing of his apostacy,

his mother committed suicide.

After Saint-Sulpice, Constant spent a period associating with revolutionary socialists, including Flora Tristan, grandmother of Paul Gauguin and M. Ganneau, the "Mapah." He spent three short terms in jail for his "seditious" writings. In 1846, he married Noémi Cadiot, who left him seven years later.

In 1852, Constant met the messianic mathematician Jozef Maria Hoëhne-Wronski (1778-1853), whose brilliant attempts at fusing philosophy, religion and mathematics provided Constant with the impetus towards synthesizing the disparate elements of his own life: Christianity, utopian idealism, mysticism and rationalism. This synthesis manifested as occultism, whose tenets Constant set forth in a treatise called *Dogme de la magie*, written under the pen name Eliphas Lévi. The treatise was later developed into Lévi's most famous work, *Dogme et rituel de la haute magie*.

After Noémi had left him, he moved for a short time to England, where he met with Sir Edward Bulwer (later Lord) Lytton, and where he performed his famous evocation of Apollonius of Tyana. He returned to Paris, took on a number of pupils, and became increasingly famous and influential through his unique writings on philosophy and scientific theurgy, as well as his personal charm.

Aleister Crowley considered him to have been an Adeptus Major, as well as his own immediately previous incarnation. Crowley translated his *La Clé des Grandes Mystères* ("The Key of the Mysteries" 1861), which Crowley considered to be his own Adeptus Exemptus thesis. Lévi's *Dogme et Rituel de la haute magie* (1855-56 & 61, translated into English by A. E. Waite under the title "Transcendental Magic") is included in the Liber E reading list and is required reading for entry to the probationer level of A:. A:.

His other major published works include: *Histoire de la magie* (1860), *La Mystères de la qabalah* (Ms. 1861, publ. 1920), *Legendes et symboles* (1862), *La Science des esprits* (1865), *Paradoxes of the Highest Science* (1883), *Livre des splendeurs* (1894), *Clés majeurs et clavicules de Salomon* (1895), *Le Livre des sages* (1912) and *The Magical Ritual of the Sanctum Regnum* (1970).

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<http://hermetic.com/sabazius/kellner.htm>

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About this capture

Carl Kellner, 33° 90° 96° X°

(1850 - 1905 e.v.)

The Spiritual Father of Ordo Templi Orientis.

by T. Apiryon

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Carl Kellner was an Austrian paper chemist and an avid student of Freemasonry, Rosicrucianism and Eastern mysticism, and traveled extensively in Europe, America and Asia Minor.

During his travels, he claims to have come into contact with three Adepts (a Sufi, Soliman ben Aifa, and two Hindu Tantrics, Bhima Sena Pratapa of Lahore and Sri Mahatma Agamya Paramahansa), and an organization called the Hermetic Brotherhood of Light.

The Hermetic Brotherhood of Light was a mystical society which claimed descent from the late 18th century Austrian Masonic/Rosicrucian body known as the Fratres Lucis. The Fratres Lucis, also known as the Asiatic Brethren or Initiated Brethren of the Seven Cities in Asia, was derived from the earlier German Order of the Golden and Rosy Cross. The Hermetic Brotherhood of Light also appears to have had connections with the Hermetic Brotherhood of Luxor.

During the course of his studies, Kellner believed that he had discovered a "Key" which offered a clear explanation of all the complex symbolism of Freemasonry, and, Kellner believed, opened the mysteries of Nature. Kellner developed a desire to form an Academia Masonica which would enable all Freemasons to become familiar with all existing Masonic degrees and systems.

In 1885, Kellner met the Theosophical and Rosicrucian scholar, Dr. Franz Hartmann. He and Hartmann later collaborated on the development of the "ligno-sulphite" inhalation therapy for tuberculosis, which formed the basis of treatment at Hartmann's Salzburg sanitarium.

In 1895, Kellner began to discuss his idea for founding an Academia Masonica with his

associate Theodor Reuss. During these discussions, Kellner decided that the Academia Masonica should be called the "Oriental Templar Order." The occult inner circle of this Order would be organized parallel to the highest degrees of the Memphis and Mizraim Rites of Masonry, and would teach the esoteric Rosicrucian doctrines of the Hermetic Brotherhood of Light, and Kellner's "Key" to Masonic symbolism. Both men and women would be admitted at all levels to this Order.

Kellner died of blood poisoning in Vienna on June 7, 1905.

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About this capture

Forlong dux

(1824 - 1904 e.v.)

by T. Apiryon

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21 Jun 2000 - 25 Apr 2025

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About this capture

Sir Richard Payne Knight

(1751-1824 e.v.)

portrait by Sir Thomas Lawrence

by T. Apiryon

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English antiquarian, philologist, numismatist, free-thinking Deist philosopher, expert on

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Knight was born at Wormsley Grange in Herefordshire to a parson, Thomas Knight, and his servant girl, Ursula Nash. He later fell heir to the fortunes of his grandfather, a wealthy ironmaster. He was sickly as a child and was educated largely by tutors and by himself. His wealth enabled him to travel extensively around the world, especially in Italy, and he developed a keen interest in ancient art. He was elected to Parliament in 1780 and was elected to the Society of Dilletanti in 1781. This Society, although founded as a club for cultured travellers (by Sir Francis Dashwood in 1732), became a prominent amateur archeological organization, and financed a number of archeological expeditions. It was under the auspices of the Society of Dilletanti that Knight's *Discourse on the Worship of Priapus* was published in 1786.

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About this capture

Sir Richard Francis Burton

(1821-1890 e.v.)

by T. Apiryon

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English explorer, orientalist, scholar, linguist, sexologist, mystic and spy. He was raised in France and Italy and studied at Oxford. He served as a Captain in the Bombay Native Infantry in what is now Pakistan from 1843 to 1848. He travelled the world in service to the British government, and served as British Consul on the island of Fernando Poo off the coast of Equatorial Guinea; in Santos, Brazil; in Damascus; and in Trieste, where he died.

Burton wrote the poem The Kasîdah of Hâjî Abdû El-Yezdî and translated The Arabian Nights (Alf Laylah wa Laylah, the Thousand Nights and a Night) with copious annotations; both of these works are included in Section 2 of the A.: A.: reading list. He also translated the erotic manuals The Kama Sutra, The Ananda Ranga, and The Scented Garden of Sheikh Nefzawi, which are given as recommended reading in Liber Artemis Iota.

Burton also wrote A Personal Narrative of a Pilgrimage to Mecca and Al-Madina, which is the account of his participation in the Hajj in 1853, impersonating an Indian Pathan. His success in this dangerous feat was due to his intimate familiarity with the languages and customs of the region, and also perhaps to the fact that he was an initiate of the

Kadiri Order of Dervishes. He was one of the first Europeans to explore East Africa, and was one of the discoverers of Lake Tanganyika and Lake Victoria Nyanza. His other expeditions included one across the United States to Salt Lake City, and a voyage up the Congo River.

Burton's frankness about sexuality was the most likely reason that his widow, in an effort to "preserve his reputation," burned his memoirs after his death.

Throughout his life, Burton continually sought passionately for "Gnosis," which he pursued around the world in myriad forms. He was a student of the Kaballah and of Hermeticism. He was an initiated Nagar Brahmin and Kadiri Dervish; he became a member of the Ismaili sect, which claimed descent from the Assassins; and he was at various times a formal convert to Hinduism, Tantrism, Roman Catholicism, Sikhism and Islam.

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<http://hermetic.com/sabazius/gauguin.htm>

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About this capture

(Eugène Henri) Paul Gauguin

(1848-1903 e.v.)

by T. Apiryon

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French painter, leader of the post-impressionist school and the synthesist movement.

Gauguin resigned from a successful career as a Parisian stock broker to devote himself to painting, though he had little formal training therein. He was extremely unsuccessful at first, and rapidly lost all his money as well as his wife and five children.

After relatively brief stints in Martinique and Brittany, he moved to Tahiti in 1891, where he took a native girl as his wife and moved into a small cottage, which he named the "House of Carnal Pleasure," and which he proceeded to completely fill with his paintings. He spent most of the remainder of his life in relative seclusion with his loves and his painting, in which he sought to discover and reveal "pure nature."

The life of Paul Gauguin provides us with an example of a man who flouted convention and abandoned material success in order to pursue his true will; and in so doing, transformed western culture. Crowley strongly identified with Gauguin, both as a painter and as an initiate; and he formally added Gauguin's name to the list of Saints in 1921 e.v.

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178 captures

20 Jan 1998 - 6 Sep 2025

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About this capture

Docteur Gérard (Anaclet Vincent) Encausse
(1865 - 1916 e.v.)

by T. Apiryon

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Gérard Encausse, usually known by his pseudonym "Papus," was a Spanish-born French physician, hypnotist, and popularizer of occultism.

Encausse's pseudonym "Papus" was taken from Lévi's "Nuctemeron of Apollonius of Tyana" (supplement to *Dogme et Rituel de la Haute Magie*) and means "physician." Papus is primarily remembered as an author of books on magic, Qabalah and the Tarot, and as a prominent figure in the various occultist organizations and Parisian spiritualist and literary circles of the late 19th and early 20th centuries e.v. He was born at La Coruña in Spain on July 13, 1865, of a Spanish mother and a French father, Louis Encausse, a chemist. His family moved to Paris when he was four years old, and he received his education there. As a young man, Encausse spent a great deal of time at the Bibliothèque Nationale studying the Qabalah, the Tarot, the sciences of magic and alchemy, and the writings of Eliphas Lévi. He joined the French Theosophical Society shortly after it was founded by Madame Blavatsky in 1884-85, but he resigned shortly after joining because he disliked the Theosophical Society's emphasis on Eastern occultism. He was also a member of the H.B. of L. In 1888, he and his friend Lucien Chamuel founded the *Librairie du Merveilleux* and its monthly revue *L'Initiation*, which remained in publication until 1914.

Although Papus claimed as his "spiritual master" the mysterious magician and healer known as "le Maître Philippe" (Philippe Nizier), his first actual teacher in the intellectual aspects of occultism was the Marquis Joseph Alexandre Saint-Yves d'Alveydre (1842-1910 e.v.). Saint-Yves had inherited the papers of one of the great founders of French occultism, Antoine Fabre d'Olivet (1762-1825 e.v.), and it was probably Saint-Yves who introduced Papus to the Marquis Stanislas de Guaita (1860-1898 e.v.). In 1888, Papus, Saint-Yves and de Guaita joined with Joséphin Péladan and Oswald Wirth to found the Kabbalistic Order of the Rose-Croix.

On May 12-15, 1891, Papus participated in the famous duels between de Guaita and Jules Bois, a writer who had attacked de Guaita in print. Bois had become involved in the "magical war" between de Guaita and his rival, the Abbé Boullan. Boullan was the head of a schismatic branch of the *Oeuvre de la Miséricorde* (Work of Mercy), the occultist church founded by Eugène Vintras in 1851. The "magical war" had included the publication of *La Bas*, a novel by Joris K. Huysmans, which was a sensationalized account of a group of satanic sorcerers intended to portray de Guaita and his associates. The first duel was between Bois and de Guaita, and involved pistols. Bois had expected sinister magical influences to be exerted on the outcome of the duel; and indeed, his horse suffered fit of unexplained terror on the way to the duelling ground. Neither de Guaita nor Bois were hurt during the duel, but later, it was discovered that one of the guns (it was never determined whose gun it was) had misfired, and its bullet

had never left the chamber. The second duel was with sabres, and was between Bois and Papus. This time, Bois' carriage collapsed twice on the way to the duelling ground. Papus and Bois were both only slightly wounded in the duel and they later became friends. After the death of de Guaita in 1897 (from a drug overdose), Papus became the (last) chief of the Kabbalistic Order of the Rose-Croix.

In 1891, Papus formed an organization called l'Ordre des Supérieurs Inconnus of three degrees, commonly known as the Order of the Martinists, which was based on two extinct Masonic Rites: the Rite of Elus-Cohens or Elected Priests of Martinez Paschalis, or de Pasqually (c.1700-1774 e.v.); and the Rectified Rite of Saint-Martin of Louis Claude de Saint-Martin (1743-1803 e.v.) a student of de Pasqually who wrote under the pseudonym "The Unknown Philosopher." Papus claimed to have come into the possession of the original papers of de Pasqually and to have been given authority in the Rite of Saint-Martin by his friend Henri Viscount Delaage, who claimed that his maternal grandfather had been initiated into the order by Saint-Martin himself, and who had attempted to revive the order in 1887. The Martinist Order was to become a primary focus for Papus, and continues today as one of his most enduring legacies.

In 1893, Papus was consecrated a bishop of l'Église Gnostique de France by Jules Doinel, who had founded this Church as an attempt to revive the Cathar religion in 1890. In 1895, Doinel abdicated as Primate of the French Gnostic Church leaving control of the Church to a synod of three of his former bishops, one of whom was Papus. In March of the same year, Papus joined the Ahathoor Temple of the Golden Dawn in Paris.

Despite his heavy involvement in occultism and occultist groups, Encausse managed to find time to pursue more conventional academic studies at the University of Paris. He received his Doctor of Medicine degree in 1894 upon submittal of a dissertation on Philosophical Anatomy. He opened a clinic in the Rue Rodin which was quite successful.

Papus visited Russia three times, in 1901, 1905 and 1906, serving Tsar Nicholas II and Tsarina Alexandra both as physician and occult consultant. In October 1905, he allegedly conjured up the spirit of Alexander III, the Tsar Nicholas's father, who prophesied that the Tsar would meet his downfall at the hands of revolutionaries. Papus allegedly informed the Tsar that he would be able to magically avert Alexander's prophecy so long as he was alive (his claim proved accurate, Nicholas kept his hold on the throne of Russia until 141 days after Papus's death). Although Papus seems to have served the Tsar and Tsarina in what was essentially a shamanic capacity, he was later curiously concerned about their heavy reliance on occultism to assist them in deciding questions of government. During their later correspondence, he warned them a number of times against the influence of Rasputin.

Papus never became a regular (Grand Orient) Freemason. He opposed Masonry as being atheistic, in contrast to the Esoteric Christianity of the Gnostic Church, the K.O.R.C. and the Martinist Order. Despite this, he organized what was announced as

an "International Masonic Conference" in Paris on June 24, 1908, and at this conference he received a patent from Theodor Reuss to establish a "Supreme Grand Council General of the Unified Rites of Antient and Primitive Masonry for the Grand Orient of France and its Dependencies at Paris." It was probably on the same occasion that Reuss conferred upon Papus the X° of O.T.O. for France, and Papus in turn assisted Reuss in the formation of the O.T.O. Gnostic Catholic Church as a child of l'Église Gnostique de France. When John Yarker died in 1913, Papus was elected as his successor to the office of Grand Hierophant (international head) of the Antient and Primitive Rites of Memphis and Mizraim.

When World War I broke out, Papus joined the French army medical corps. While working in a military hospital, he contracted tuberculosis and died on October 25, 1916, at the age of 51.

His works include *Traité élémentaire de science occulte* (1888), *Le tarot des bohémiens* (1889), *Traité méthodique de science occulte* (1891), *Le tarot divinatoire* (1909), *Traité méthodique de magie pratique* (1932), and *Le science des nombres* (1934) three of which were edited by his son, Dr. Philippe Encausse.

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About this capture

Doctor (Albert Karl) Theodor Reuss, 33° 90° 96° X°
(1855 - 1923 e.v.)

by T.Apiryon

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Theodor Reuss was an Anglo-German tantric occultist, utopian socialist, journalist, singer, and promoter of Women's Liberation; and the successor to Carl Kellner as head of O.T.O.

Reuss was born the son of an innkeeper at Augsburg on June 28, 1855 e.v. He was a professional singer in his youth, and was privileged to work under Richard Wagner, whom he first met, along with Wagner's patron, King Ludwig II of Bavaria, in 1873. He took part in the first performance of Wagner's Parsifal at Bayreuth in 1882. He later became a newspaper correspondent, and travelled frequently as such to England, where he became a Mason in 1876. He also spent some time there as a journalist and as a music-hall singer under the stage name "Charles Theodore."

In 1880, in Munich, he participated in an attempt to revive Adam Weishaupt's Bavarian Order of Illuminati. In 1885, in England, he joined the British Social League, which some say he joined to spy on Karl Marx's daughter for the German Secret Service. While in England, he became friends with William Wynn Wescott, the Supreme Magus of the Societas Rosicruciana in Anglia and one of the founders of the Hermetic Order of the Golden Dawn. Wescott provided Reuss with a charter dated July 26, 1901 for the Swedenborgian Rite of Masonry and a letter of authorization dated Feb. 24, 1902 to found a High Council in Germania of the Societas Rosicruciana in Anglia. Gérard Encausse provided him with a charter dated June 24, 1901 designating him Special Inspector for the Martinist Order in Germany. In 1888, in Berlin, he joined with Leopold Engel of Dresden, Max Rahn and August Weinholtz in another effort to revive the Illuminati Order. In 1895, he began to discuss the formation of Ordo Templi Orientis with Carl Kellner.

The discussions between Reuss and Kellner did not lead to any positive results at the time, allegedly because Kellner disapproved with Reuss's connections with Engel.

According to Reuss, upon his final separation with Engel in June of 1902, Kellner contacted him and the two agreed to proceed with the establishment of the Oriental Templar Order by seeking authorizations to work the various rites of high-grade Masonry. Wescott assisted Reuss to contact the English Masonic scholar, John Yarker (1833-1913). Along with his associates Franz Hartmann and Henry Klein, he activated the Masonic Rites of Memphis and Mizraim and a branch of the Scottish Rite in Germany with charters from Yarker. Reuss received letters-patent as a Sovereign Grand Inspector General 33° of the Cernau Scottish Rite from Yarker dated September 24, 1902. On the same date, Yarker appears to have issued a warrant to Reuss, Franz Hartmann and Henry Klein to operate a Sovereign Sanctuary 33°-95° of the Scottish, Memphis and Mizraim rites. The original document is not extant, but a transcript of this warrant was published in Reuss's newsletter, *The Oriflamme* in 1911, which commenced publication in 1902. Yarker issued a charter confirming Reuss's authority to operate said rites on July 1, 1904; and Reuss published a transcript of an additional confirming charter dated June 24, 1905. Reuss and Kellner together prepared a brief manifesto for their Order in 1903, which was published the next year in *The Oriflamme*.

When Carl Kellner died in 1905, the leadership of the Academia Masonica of O.T.O. fell upon Reuss's shoulders, and he incorporated all his other organizations under its banner, developing the three degrees of the Academia Masonica, available to Masons only, into a coherent, self-contained initiatory system, open to both men and women. He promulgated a constitution for this new, enlarged O.T.O. on June 21, 1906 in London (his place of residence since January 1906) and the next month proclaimed himself Outer Head of the Order (O.H.O.). That same year he published *Lingham-Yoni*, which was a German translation of Hargrave Jennings's work *Phallism*, and issued a warrant to Rudolph Steiner (1861-1925, who was at the time the Secretary General of the German branch of the Theosophical Society), making him Deputy Grand Master of a subordinate O.T.O./Memphis/Mizraim Chapter and Grand Council called "*Mystica Aeterna*" in Berlin. Steiner went on to found the Anthroposophical Society in 1912, and ended his association with Reuss in 1914.

On June 24, 1908, Reuss attended Encausse's "International Masonic and Spiritualist Conference" in Paris. At this conference, Reuss issued to Encausse a warrant to establish a "Supreme Grand Council General of the Unified Rites of Antient and Primitive Masonry for the Grand Orient of France and its Dependencies at Paris," and possibly received authority in *Église Catholique Gnostique*. He also appointed Dr. Arnold Krumm-Heller (Huiracocha, 1879-1949) as his official representative for Latin America.

While living in London, Reuss became acquainted with Aleister Crowley. In 1910, he made Crowley a VII° of O.T.O. (based on Crowley's previously held 33° in the Scottish Rite), and in 1912, he conferred upon him the IX° and appointed him National Grand Master General X° for the O.T.O. in the United Kingdom of Great Britain and Ireland by charter dated June 1, 1912. Crowley's appointment included authority over an English language rite of the lower (Masonic) degrees of O.T.O. which was given the name *Mysteria Mystica Maxima*, or M.:M.:M.: In 1913, Crowley issued a Constitution for the

M.:M.:M.: and the Manifesto of the M.:M.:M.:, which he subsequently redrafted and issued as Liber LII, the Manifesto of the O.T.O. In 1913, Crowley wrote Liber XV, the Gnostic Mass for Reuss's Gnostic Catholic Church. Crowley also dedicated his Mystery Play *The Ship* (1913) and a collection of poetry, *The Giant's Thumb* (1915) to Reuss.

In 1914, at the outset of World War I, Reuss left England and returned to Germany. He worked briefly for the Red Cross in Berlin, then, in 1916, moved to Basle, Switzerland. While there, he established an "Anational Grand Lodge and Mystic Temple" of O.T.O. and the Hermetic Brotherhood of Light at Monte Verità, a utopian commune near Ascona founded in 1900 by Henri Odenkoven and Ida Hofmann, which functioned as a center for the Progressive Underground. On January 22, 1917, Reuss published a manifesto for this Anational Grand Lodge, which was called "Verità Mystica." On the same date, he published a revised O.T.O. Constitution (based in a large part on Crowley's 1913 Constitution of the M.:M.:M.:), with a "Synopsis of Degrees" and an abridgment of *The Message of the Master Therion* appended. Reuss held an "Anational Congress for Organising the Reconstruction of Society on Practical Cooperative Lines" at Monte Verità from August 15-25, 1917. This Congress included readings of Crowley's poetry (on August 22) and a recitation of Crowley's Gnostic Mass (on August 24). On October 24, 1917, Reuss Chartered an O.T.O. Lodge, "Libertas et Fraternitas" in Zürich. This Lodge later placed itself under the Masonic jurisdiction of the Swiss Grand Lodge Alpina.

In 1918, Reuss published his German translation of Crowley's Gnostic Mass. In a note at the end of his translation of Liber XV, he referred to himself as, simultaneously, the Sovereign Patriarch and Primate of the Gnostic Catholic Church, and Gnostic Legate to Switzerland of the Église Gnostique Universelle, acknowledging Jean Bricaud (1881-1934 -- on left in photo) as Sovereign Patriarch of that church. The issuance of this document can be viewed as the birth of the Thelemic E.G.C. as an independent organization under the umbrella of O.T.O., with Reuss as its first Patriarch.

Reuss was clearly impressed with Thelema. Crowley's Gnostic Mass, which Reuss translated into German and had recited at his Anational Congress at Monte Verità, is an explicitly Thelemic ritual. In an undated letter to Crowley (received in 1917), Reuss reported excitedly that he had read *The Message of the Master Therion* to a gathering at Monte Verità, and that he was translating *The Book of the Law* into German. He added, "Let this new encourage you! We live in your Work!!!"

Reuss left Monte Verità some time before November 1918. On May 10, 1919, Reuss issued a "Gauge of Amity" document to Matthew McBlain Thomson, founder of the ill-fated "American Masonic Federation." On September 18, 1919, Reuss was reconsecrated by Bricaud, thus receiving the "Antioch Succession," and re-appointed as "Gnostic Legate" to Switzerland for Bricaud's Église Gnostique Universelle. In 1920, Odenkoven and Hofmann abandoned Monte Verità in 1920 to establish a second colony in Brazil, and Reuss published a document titled *The Program of Construction and the Guiding Principles of the Gnostic Neo-Christians: O.T.O.*

On July 17, 1920, he attended the Congress of the "World Federation of Universal Freemasonry" in Zürich, which lasted several days. Reuss, with Bricaud's support, advocated the adoption of the religion of Crowley's Gnostic Mass as the "official religion for all members of the World Federation of Universal Freemasonry in possession of the 18° of the Scottish Rite." Reuss's efforts in this regard were a failure, and he left the Congress after the first day. On May 10, 1921, Reuss issued X° Charters to Charles Stansfeld Jones and Heinrich Tränker to serve as Grand Masters for the U.S.A. and Germany, respectively. On July 30, 1921, Reuss issued another "Gauge of Amity" document, this time to H. Spencer Lewis, founder of A.M.O.R.C., the San Jose, California based Rosicrucian organization. Reuss returned to Germany in September of 1921, settling in Munich.

There is some reason to believe that Reuss suffered a stroke in the Spring of 1920, but this is not entirely certain. Crowley wrote to W.T. Smith in March of 1943: "the late O.H.O., after his first stroke of paralysis, got into a panic about the work being carried on... He hastily issued honorary diplomas of the Seventh Degree to various people, some of whom had no right to anything at all and some of whom were only cheap crooks." Shortly after appointing him his Viceroy for Australia, Crowley appears to have corresponded with his student Frank Bennett and discussed with him his doubts about Reuss's continuing ability to effectively govern the Order. It would appear that Reuss discovered the correspondence; he wrote Crowley an angry, defensive response on November 9, 1921, in which he appeared to distance himself and O.T.O. from Thelema, which, as shown above, he had previously embraced. Crowley replied to Reuss's letter on November 23, 1921, and stated in his letter, "It is my will to be O.H.O. and Frater Superior of the Order and avail myself of your abdication -- to proclaim myself as such." He signed the letter "Baphomet O.H.O." Reuss's response is not extant, but Crowley recounts in his Confessions that Reuss "resigned the office [of O.H.O.] in 1922 in my favour." However, it does not appear that Crowley waited for Reuss's response to assume his duties. In a diary entry for November 27, 1921, Crowley wrote: "I have proclaimed myself O.H.O. Frater Superior of the Order of Oriental Templars." Reuss died on October 28, 1923. In a letter to Heinrich Tränker dated February 14, 1925, Crowley stated the following: "Reuss was very uncertain in temper, and in many ways unreliable. In his last years he seems to have completely lost his grip, even accusing The Book of the Law of communistic tendencies, than which no statement could be more absurd. Yet it seems that he must have been to some extent correctly led, on account of his having made the appointments of yourself and Frater Achad, and designating me in his last letter as his successor." In a letter to Charles Stansfeld Jones dated Sun in Capricorn, Anno XX (Dec. 1924 - Jan. 1925), Crowley said, "in the O.H.O.'s last letter to me he invited me to become his successor as O.H.O. and Frater Superior." Reuss's letter designating Crowley his successor as O.H.O. has not been found, but no credible documentation has surfaced which would indicate that Reuss ever designated any alternative successor.

Reuss's writings include: *The Matrimonial Question from an Anarchistic Point of View* (1887); *Die Mysterien der Illuminaten* (1894); *Geschichte des Illuminaten-Ordens* (1896); *Was muss man von der Freimauerei wissen?* (1901); *Was ist Okkultismus und*

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About this capture

Sir (Edward Alexander) Aleister Crowley

(1875 e.v. - lxxi e.n.)

by T. Apiryon

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English poet, painter, mountaineer, magician, and prophet, the physical vehicle of TO MEGA THERION. Head of A.'. A.'. and head of O.T.O. in the English-speaking world under Reuss, and Reuss's successor as O.H.O of O.T.O. Crowley wrote Liber XV, the Gnostic Mass, in Russia in 1913 e.v. Most readers of this essay will already be familiar with the life of Aleister Crowley; those who are not are referred to the references listed below.

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About this capture

Notes on the Ritual of the Pentagram

by Aleister Crowley

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You are supposed to be standing at the intersection of the paths of Samekh and Peh. You are facing Tiphareth (the Sun), thus on your right hand is Netzach (Venus) on your left hand Hod (Mercury), and behind you Yesod (the Moon).

You take one step with the right heel in the hollow of the left foot towards Tiphareth and vibrate the Divine Name as given in the ritual. You then carry round the point of the wand towards Netzach, then take a step again (always recovering after each forward step so that you remain in the centre) and vibrating the Divine Name as before.

Continue the process facing Yesod and vibrating; then Hod, and vibrating; but carry the point of the Wand round to Tiphareth so as to complete the circle.

As you vibrate the Divine Name the angels, as given in the ritual, appear (note that they should appear and if the ritual is properly performed do appear.)

You are thus standing in a Column which is protected by your microcosmic invocation. The consequent result, being macrocosmic response, is that without any effort on your part the hexagram or sixfold star appears both above and below you. (Note the equilibration of 5 = 6). In this way you are completely shut off from the outer and Qliphotic parts of the universe.

Get well into your mind the realization of this Column with its surrounding pentagrams and its hexagrams above and below you. Continuous practice is essential if you are to perform this ritual as you should. It is particularly important not to slur any part of it; to visualize clearly and cleanly the forces invoked, with the exception of the Divine Being, who will not appear, in the ordinary course of events, for such slight cause.

You can figure out for yourself the forms of the angels, or rather archangels. For instance, Raphael, commencing with an "R" will have a head of solar glory and the Peh which follows shows that the rest of him is martial: the "AL" which concludes the name (in the case of most angelic beings) indicates that they wield the sword and the balance.

Note: The Student should also consult the annotated version of Crowley's poem "The Palace of the World," in "The Temple of the Holy Ghost" (Collected Works, Vol. I) which contains a poetic description of the spiritual aspect of the ritual. -Sb.

http://www.hermetic.com/sabazius/palace_world.htm

68 captures
20 Jan 1998 - 17 Sep 2025
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About this capture

THE PALACE OF THE WORLD (1)
from

THE TEMPLE OF THE HOLY GHOST
by

ALEISTER CROWLEY

The fragrant gateways of the dawn (2)
Teem with the scent of flowers.
The mother, Midnight, has withdrawn
Her slumbrous kissing hours:
Day springs, with footsteps as a fawn,
Into her rosy bowers.
The pale and holy maiden horn (3)
In highest heaven is set.
My forehead, bathed in her forlorn
Light, with her lips is met;
My lips, that murmur in the morn,
With lustrous dew are wet.

My prayer is mighty with my will;
My purpose as a sword (4)
Flames through the adamant, to fill
The gardens of the Lord
With music, that the air be still,
Dumb to its mighty chord.

I stand above the tides of time
And elemental strife;
My figure stands above, sublime,
Shadowing the Key of Life (5)
And the passion of my mighty rhyme
Divides me as a knife.

For secret symbols on my brow,

And secret thoughts within,
Compel eternity to Now,
Draw the Infinite within.
Light is extended (6). I and Thou
Are as they had not been (7).

So on my head the light is one,
Unity manifest;
A star more splendid than the sun
Burns for my crownéd crest;
Burns, as the murmuring orison
Of waters in the west.

What angel from the silver gate
Flames to my fierier face?
What angel, as I contemplate
The unsubstantial space?
Move with my lips the laws of Fate
That bind earth's carapace?

No angel, but the very light
And fire and spirit of Her,
Unmitigated, eremite,
The unmanifested myrrh,
Ocean, and night that is not night,
The mother-mediator. (8)

O sacred spirit of the Gods! (9)
O triple tongue! (10) Descend,
Lapping the answering flame that nods,
Kissing the brows that bend,
Uniting all earth's periods
To one exalted end.

Still on the mystic Tree of Life
My soul is crucified; (11)
Still strikes the sacrificial knife
Where lurks some serpent-eyed
Fear, passion, or man's deadly wife
Desire, the suicide!

Before me dwells the Holy One
Anointed Beauty's King; (12)
Behind me, mightier than the Sun,
To whom the cherubs sing,
A strong archangel, (13) known of none,

Comes crowned and conquering.

An angel stands on my right hand
With strength of ocean's wrath; (14)

Upon my left the fiery brand,
Charioted fire smites forth: (15)
Four great archangels to withstand
The furies of the path. (16)

Flames on my front the fiery star,
About me and around. (17)
Behind, the sacred sun, afar,
Six symphonies of sound;
Flames, as the Gods themselves that are;
Flames, in the abyss profound. (18)

The spread arms drop like thunder! So
Rings out the lordlier cry,
Vibrating through the streams that flow
In ether to the sky,
The moving archipelago,
Stars in their Seigneury.

Thine be the kingdom! Thine the power!
The glory triple thine! (19)
Thine through eternity's swift hour,
Eternity, thy shrine --
Yea, by the holy lotus-flower,
Even mine! (20)

Notes:

1. Describes the spiritual aspect of the "Lesser Ritual of the Pentagram" which we append, with its explanation. The abstruse nature of mastering poems is well reflected in this one.

- (i) Touching the forehead say Ateh (Unto Thee).
- (ii) Touching the breast say Malkuth (The Kingdom).
- (iii) Touching the right shoulder, say ve-Geburah (and the Power).
- (iv) Touching the left shoulder, say ve-Gedulah (and the Glory).
- (v) Clapping the hands upon the breast, say le-Olahm, Amen (To the Ages, Amen).
- (vi) Turning to the East make a pentagram (that of Earth) with the desired weapon. Say

I H V H.

(vii) Turning to the South, the same, but say A D N I.

(viii) Turning to the West, the same, but say A H I H.

(ix) Turning to the North, the same, but say A G L A.

(x) Extending the arms in the form of a Cross say:

(xi) Before me Raphael;

(xii) Behind me Gabriel;

(xiii) On my right hand Michael.

(xiv) On my left hand Auriel;

(xv) For about me flames the Pentagram,

(xvi) And in the Column stands the six-rayed Star.

(xvii-xxi) Repeat (i) to (v), the Qabalistic Cross.

Those who regard this ritual as a mere device to invoke or banish spirits, are unworthy to possess it. Properly understood, it is the Medicine of Metals and the Stone of the Wise. [Author's Note]

2. This ritual was given to Neophytes in the Order of the Golden Dawn.

3. The moon, as before, signifies Aspiration to the Highest.

4. For the "Flaming Sword" is the "Pentagram unwound."

5. The arms being extended, and the magus being clad in a Tau-shaped robe and a nemmes, the sacred Egyptian headdress, his figure would cast a shadow resembling the Ankh, or "Key of Life."

6. Khabs am Pekht, Konx om Pax, Light in Extension. The mystic words which seal the current of light in the sphere of the aspirant.

7. Cf. Omar Khayyam the Sufi.

8. Binah, the revealer of the Triad of Light

9. Ruach Elohim (see Genesis i.) adds up to 300= [Shin] =Fire.

10. [Shin] by shape hath a triple tongue.

11. These archangels are at points on the "Tree of Life" which cause them to surround as described one who is "crucified" thereon.

12. Raphael dwells in Tiphereth, Beauty.

13. Gabriel, dweller in Yesod, where are the Kerubim.

14. Michael, lord of Hod, an Emanation of a watery nature.

15. Auriel, Archangel of Netzach, to which fire is attributed.

16. The path of [Thav], or Saturn and Earth, which leads from Malkuth to Yesod indeed, but is dark and illusory. This first step upward attracts the bitterest opposition of all the Enemies of the Human Soul.

17. As asserted in the ritual.

18. It flames both above and beneath the magus, who is thus in a cube of 4 pentagrams and 2 hexagrams, 32 points in all. And 32 is [AHIHVH], the sacred word that expresses the Unity of the Highest and the Human.

19. As in ritual.

20. Supreme affirmation of Unity with the Highest in the Lotus, the universal symbol of Attainment.

<http://hermetic.com/sabazius/starruby.htm>

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About this capture

Attributing the Elements to the Four Directions in Liber XXV, the Star Ruby

There are at least three ways to attribute the elements to the four directions in the Star Ruby:

Use the directions for vocalizing the God Names:

East = Roar = Lion = Leo = Fire,

North = Scream = Eagle = Scorpio = Water,

West = Say = Man = Aquarius = Air,

South = Bellow = Bull = Taurus = Earth.

This corresponds to the orientation of the fixed signs of the Zodiac and one of the ways of looking at the four Sephiroth around the intersection of the paths of Samech and Pe -- Tiphereth = Light = Fire in the East, Yesod = Air in the West, Hod = Water in the North, Netzach = Green = Earth in the South.

Same as above, but attribute the Eagle to Air and the Man to Water, in accordance with the method of Levi and most earlier writers. This corresponds to the attributions used in the Lesser Ritual of the Hexagram, and another way of looking at the four Sephiroth around the intersection of the paths of Samech and Pe -- Hod = Intellect = Air, Yesod =

Luna = Water.

Use the attributions specified in Liber V vel Reguli, on the basis that the God Names used in Reguli are the same Names as in the Equinox version of the Star Ruby, and are used in the same quarters (East = Earth, South = Fire, West = Water, North = Air). This corresponds to yet another way of looking at the four Sephiroth around the intersection of the paths of Samech and Pe -- note Crowley's discussion of the Ace of Discs card in The Book of Thoth, where he states,

"...the entire symbol is not only a glyph of Earth as understood in this New Aeon of Horus, but of the number 6, the number of the Sun. This card is thus an affirmation of the identity of Sol and Terra"

therefore Tiphereth = Sol = Earth.

<http://hermetic.com/sabazius/agrippa.htm>

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2006 2009 2010

About this capture

Menenius Agrippa

by Frater Y.V.

"The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebian in Rome in the time of Menenius Agrippa."

-- Liber 194: An Intimation With Respect to the Constitution of the Order

The plebian, or peasant, class of Rome during the early republic constituted the free (non-slave) work force of the Roman State. They served the State as laborers and soldiers, but had no representation on the Senate, which was restricted to the patrician, or noble, class. However, one of the two consuls of Rome during that period was required to be a plebian by birth, and the presence of a plebian consul in government was supposed to assure the plebians that their interests were being protected. In 503 b.c., the plebian consul was Menenius Agrippa.

At the time, the plebians were growing especially restless over their perceived ill-treatment and lack of representation, and a series of events led to an insurrection in which a large group of them left the City and camped on the Aventine Hill, where they declared their intention to form their own city.

The situation was very dangerous for both sides; the plebians feared an attack from the forces of the senate, and the senators feared economic collapse due to lack of a work

force.

It is said that Menenius Agrippa was sent by the Senate to the plebians as a negotiator, and that he appeased them and brought them back into the City to work out a compromise by telling them the ancient fable of The Belly and the Limbs, which follows.

The Belly and the Limbs

Back in the days when the various parts of the body did not necessarily all agree with each other, as they do now, but each had its own ideas and its own voice, some of the parts began to think that it was unfair that they should have to worry and toil to provide everything for the belly, while the belly just sat there in their midst with nothing to do but to enjoy the bounty they brought to it. They therefore conspired together, and agreed that the hands would no longer carry no food to the mouth, the mouth would no longer open for food, and the jaws and teeth would no longer grind up what they received. The belly growled and tossed about in protest; but the limbs remained steadfast in their angry resolve to starve the belly into submission. Soon though, they began to feel weak. Their fatigue grew worse and worse, until they, the belly and the entire body nearly perished from starvation. Thus, it had become clear that even the seemingly idle belly had its own task to perform, and returned as much as it received; by digesting the food brought to it and returning nourishment to the limbs via the blood.

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Hammond, N.G.L. and H.H. Scullard; The Oxford Classical Dictionary, 2nd. Ed., Oxford at the Clarendon Press 1970

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Originally published in The Baphomet Breeze, Summer Solstice 1993 e.v.

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http://hermetic.com/sabazius/mass_alch.htm

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About this capture

A Curious Investigation Concerning the Nature of the Mass

The Wine is the Philosophic Mercury. It is composed of three sub-elements: water, alcohol, and a complex of oils and tartrates which give it its unique flavor, color and bouquet. These three sub-elements are our Three Principles. The water is our Salt (Tamas); the alcohol is our Mercury (Sattva); and the factors which give the wine its unique characteristics represent our Sulfur (Rajas).

The Host is the First Matter; and contains the Sulfate of Mercury within itself, in the form of the "thick leavings of red wine." Aside from the reflected Mercury dwelling therein, the Host is composed of five sub-elements, which are our Five Elements: meal (Prithivi), honey (Vayu), olive oil (Apas), Oil of Abramelin (Tejas) and Red Oil (Akasha).

During the Mass, the Host, the First Matter of Five Elements, is broken up, and a Particle of it is dissolved within the Wine, the Mercury of Three Principles. The Mystic Union of the First Matter and our Mercury gives rise to the Stone of the Philosophers; the joining of the Five with the Three begets the Eight, the number of BAPHOMET and CHRISTOS. This completes the First Cycle of the Operation. The Second Cycle begins with the consumption of our Eucharistic Elements by the Priest and the People.

- Tau Apiryon

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<http://hermetic.com/sabazius/apophasis.htm>

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About this capture

A Fragment of the Apophasis Megalê of Simon Magus

"The Great Announcement.

"This is the Book of the Showing Forth of Voice-and-Name from the Thought of the Great Power, the Boundless. Wherefore shall it be sealed up, and hidden, and veiled, and shall be laid in the Habitation wherein the Root of the Worlds is established.

"Unto you, therefore, I say what I say, and write what I write, and the writing is this:

"Of the universal Aeons there are two branches, having neither beginning nor end, springing from one Root, which is the Power Silence, invisible, inapprehensible. Of these two branches, one appears above, which is the Great Power, the Universal Mind, which pervades all things, and is male; the other appears below, the Great Thought, which is female, and which gives birth to all things.

"Thus, these, set opposite each other, unite and bring forth the Middle Space, an incomprehensible Aether having neither beginning nor end. In this Aether is the Father who sustains and nourishes all those things which have a beginning and an end.

"This is He who has stood, standeth, and shall stand, a male-female power, after the

likeness of the pre-existing Boundless Power, which has neither beginning nor end, but exists in oneness. It was from this Boundless Power that Thought, which had previously been hidden in oneness, first proceeded and became twain. And each of them was one.

"For He, when He contained Thought within Himself, was alone. Yet was He not 'the first,' though 'pre-existing,' for it was only when He was manifested to Himself from Himself that there was a 'second.' Nor was He called Father before Thought had named Him Father.

"Just as, then, in producing Himself from Himself, He manifested to Himself His own Thought, so also His manifested Thought did not create the Father, but contemplating Him hid him -- that is, His Power -- within Herself; and thus there is a male-and-female Power-and-Thought.

"Therefore, Power does not in any way differ from Thought, they being One. From the things above is found Power, and from those below Thought.

"Thus it comes to pass that that which is manifested from them, though One, is found to be Two, male-female, containing the female within itself. This One is Mind in Thought; for they are in reality One, but when separated from each other they appear as Two."

http://hermetic.com/sabazius/books_pps.htm

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About this capture

BOOK LIST

for E.G.C. Priests and Priestesses
September 1998 e.v.

I. Reading List

A. Commentary on Liber XV:

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3. Soror Meral; "Additional Stage Directions and Commentary to Liber XV" in In the Continuum, Vol. II No. 4, College of Thelema, Oroville, California 1979

4. Tau Apiryon and Helena; Mystery of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism (Red Flame No. 2), Oakland, California, July/November 1995

B. Books on Comparative Symbolism in Eucharistic Ritual:

1. Frater Achad; The Chalice of Ecstasy, being a Magical and Qabalistic Interpretation of the Drama of Parzival, Yogi Publication Society, Chicago 1923

2. Hoeller, Stephan A.; The Mystery and Magic of the Eucharist, The Gnostic Press, Hollywood, CA 1973/1990

3. Inman, Thomas; Ancient Pagan and Modern Christian Symbolism Exposed and Explained, Peter Bokler, NY 1869/1874

4. Jung, C.G.; "Transformation Symbolism in the Mass" in Psyche & Symbol, V.L. de Laszlo, ed., Doubleday, New York 1958

C. Books on Gnosticism:

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II. Reference Sources

A. Books on Eucharistic Ritual:

1. Brightman, F.E.; Liturgies Eastern and Western, Oxford at the Clarendon Press, Oxford 1896
2. Davies, J.G. & Raymond George, Eds.; "A Select Liturgical Lexicon", Ecumenical Studies in Worship, No 14. Lutterworth Press, London 1963
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4. Drower, E.S.; Water into Wine, John Murray, London 1956
5. O'Connell; Msgr. Laurence J., and Walter J. Schmitz; The Book of Ceremonies, The Bruce Publishing Company, Milwaukee 1956
6. Thompson, Bard; Liturgies of the Western Church, The World Publishing Company, NY 1961

B. Books on Comparative Symbolism:

1. Blavatsky, H. P.; Isis Unveiled, Vol. II: Theology [1891], Theosophical University Press, Pasadena 1976
2. Harrison, Jane Ellen; Themis; a Study of the Social Origins of Greek Religion [1912/1927], University Books, NY 1962
3. Hislop, Rev. Alexander; The Two Babylons, Loizeaux Brothers, Neptune, NJ 1916/1959
4. Ragon, J-M., La Messe et Ses Mystères, comparés aux mystères anciens, troisième édition, E. Dentu, Paris 1882; réimpression par Les Éditions du Prieuré, 1992

C. Books on the History of E.G.C. and its Antecedents:

1. Bricaud, Jean; Catéchisme Gnostique. A l'usage des fidèles de l'Église Catholique Gnostique, Lyon, 1907 [translated and reprinted as "The Esoteric Christian Doctrine" by the Universal Gnostic Church, Worthington, Barbados]
2. Geyraud, Pierre; Sectes & Rites, petites églises, religions nouvelles, sociétés secrètes de Paris, Éditions Émile-Paul Frères 1954
3. Le Forestier, René; L'Occultisme en France aux XIXème et XXème siècles: L'Église Gnostique, Ouvrage inédit publié par Antoine Faivre, Archè, Milano 1990

4. Möller, Helmut and Ellic Howe; Merlin Peregrinus, vom Untergrund des Abendlandes, Koenigshausen & Neumann, Wuertzburg 1986

D. Books on Gnosticism:

1. Doresse, Jean; The Secret Books of the Egyptian Gnostics, transl. by Philip Mairer, Viking Press, New York 1958-1960

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<http://hermetic.com/sabazius/kiblahcomp.htm>

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About this capture
Computing The Kiblah

1. Determine your latitude and longitude.

Use an atlas, or one of the following pages:

MapBlast

Astrodienst Atlas

The MapBlast page will give your latitude and longitude in decimal degrees, with a negative latitude indicating a south latitude, and a negative longitude indicating a west longitude. The Astrodienst page will give your latitude in degrees and minutes, with the degrees and minutes separated by a letter indicating the corresponding hemisphere.

2. Compute the Kiblah.

Go to the following page:

Great Circle Calculator

Enter your latitude and longitude in the boxes for Lat1 and Lon1. If your coordinates are in degrees and minutes, separate the degrees and minutes with a colon; if they are in decimal degrees, use a decimal point.

For Lat2 and Lon2, enter 57:16 and 4:27:45, respectively. Press the "compute" button. The number that appears in the "Course 1-2" window is the azimuth from your location to Boleskine (in decimal degrees clockwise from true north).

<http://hermetic.com/sabazius/kiblahcomp.htm>

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The Invisible Basilica
Biographical Sketches

Saints of Ecclesia Gnostica Catholica

Order of the Lion and Order of the Eagle

Gérard Encausse (Papus)
Arnoldo Krumm-Heller
W.B. Crow and the The Manifesto of the Gnostic Catholic Church

Link to: O.T.O. History

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Peace - Tolerance - Truth
Name:sabazius_x

Website: The Invisible Basilica

Bio: 0° & 1° on 6/29/86 e.v. at Baphomet Lodge, Los Angeles

II° on 5/2/87 e.v. at Baphomet Lodge, Los Angeles

III° on 11/14/87 e.v. at Baphomet Lodge, Los Angeles

IV° & PI on 3/25/88 e.v. at Baphomet Lodge, Los Angeles

K.E.W. on 4/30/88 e.v. at Baphomet Lodge, Los Angeles

V° on 9/9/88 e.v. at Babalon Chapter, Los Angeles

K.R.E. on 5/21/89 e.v.

VI° on 7/29/89 e.v.

G.I.C. on 3/17/90 e.v.

P.R.S. on 6/30/90 e.v.

VII° on 9/8/91 e.v.

VIII° on 4/4/93 e.v.

IX° on 11/12/93 e.v.

X° on 3/30/96 e.v.

U.S. G.S.G. 12/20/1988 e.v. - 03/30/1996 e.v.

U.S. N.G.M.G. 03/30/1996 e.v. - Present

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Interests: 82: Θελημα, 0=2, 418, 93, agape, aleister crowley, babalon, baphomet, carl kellner, charles stansfeld jones, comparative religion, crowley, do what thou wilt, dramatic ritual, e.g.c., ecclesia gnostica catholica, egc, eliphas levi, esotericism, franz hartmann, frater achad, fraternity, gerard encausse, gnosis, gnostic catholic church, gnostic mass, gnosticism, grady mcmurtry, hermeticism, hermetics, history of philosophy, history of religion, hymenaeus alpha, hymenaeus beta, illuminati, illuminism, initiation, jean bricaud, jules doinel, karl germer, kundalini, liber al vel legis, liberty, love under will, m.m.m., magick, meditation, mysteria mystica maxima, mysticism, mythology, neo-gnosticism, non-profit management, o.t.o., occult, occultism, ordo templi orientis, oto, papus, paschal beverly randolph, qabalah, rabelais, ritual, rose-croix, rosicrucianism, sacerdotal science, sacraments, scientific illuminism, scientific religion, spiritual technology, syncretism, tarot, templars, thelema, thelemic, thelemite, theodor reuss, theurgy, to mega therion, universal brotherhood, wilfred t. smith, yoga, Θελημα.

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[About this capture](#)

HYMNS OF THE GNOSIS

Do what thou wilt shall be the whole of the Law.

On Song | Thelemic Hymns | Unknown Rivers

DE CANTU

("On Song," from Aleister Crowley's Liber Aleph vel CXI)

So then, o my Son, here is my Wisdom, that the Voice of the Soul in its true Nature Eternal and Unchangeable, comprehending All, is Silence; and the Voice of the Soul, dynamic, in the Way of its Will, is Song. Nor is there any Form of utterance that is not, as Song is, the Music proper to that Motion, according to the Law. Thus, as thy Cousin Arthur Machen hath rejoiced to make plain unto Men in his Book called Hieroglyphics, the first Quality of Art is its Ecstasy. So, to nigh all Men at one Time or other, cometh Joy of Creation, with the Belief that their Utterance is holy and beautiful, glorious with Banners. This would indeed be the Case, an we could discern their Thought from their Words; but because they have no technical Skill to express themselves, they do not enable others to reproduce or recreate the original Passion which inspired them, or even any Memory thereof. Understand then what is the Agony of the Great Soul who hath every Key of Paradise at his Girdle, when he would open the Gate of Holiness, or of Beauty, or any Virtue soever, to the Men of his Age!

THELEMIC HYMNS

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Tu Qui Es (the original Anthem of Liber XV):

Score (.pdf offsite) by Frater H.K. - choral audio sample (.mp3) of this setting

Setting by Oliver Althoen: scores for priest part and choruses

comments on the text

Nepios: score (.pdf) - lyrics and comments

"I am risen" from Orpheus (Horus Hymn): score (.pdf)

"Strike, strike the Master Chord" (Horus Avenger): score (.pdf)

I Am the Harlot (Omari tessala marax): lyrics (Angelic and English) - score

Invocation of the Heart Girt with a Serpent: score (.pdf)

Denzil's Oath: score

"The Magician" is Crowley's translation of a poem by Eliphas Levi.

The Magician: score (.pdf) - choral audio sample (.mp3)

The following songs are by T Polyphilus:

Fourfold Word Song: lyrics - score (.pdf)

Hymn 418: lyrics

The Law of the Fortress: lyrics

Superabimus: lyrics

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Unknown Rivers contributed to the Lodge's productions of Aleister Crowley's Rites of Eleusis, in which the Lodge transacted seven different pieces of ritual theater for the public over a period of thirty-one days, every autumn for seven years. The choir presented a chamber opera of the Rite of Saturn (1997) as a cabal of vampires, the Rite of Venus (1999) in a straightforward "classical" manner, and the Rite of Mars (2001) with ancient Egyptian grandeur. We also provided choral support to the Rite of Jupiter (1996) and the Rite of Luna (1998).

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On Song | Thelemic Hymns | Unknown Rivers

Love is the law, love under will.

Vigorous Food & Divine Madness
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HYMNS OF THE GNOSIS

Do what thou wilt shall be the whole of the Law.

On Song | Thelemic Hymns | Unknown Rivers

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Reflections on "Thou Who Art"
by T Poliphilus, Ep. Gn.
Do what thou wilt shall be the whole of the Law.

My own understanding of the Office of the Anthem in the Gnostic Mass has changed over time, and with the course of initiation. The Liber XV Anthem text is in some sense the kernel from which the Gnostic Mass was germinated. In his Confessions (p. 714), Crowley writes:

During this period [1913 e.v.] the full interpretation of the central mystery of freemasonry became clear in consciousness, and I expressed it in dramatic form in 'The Ship'. The lyrical climax is in some respects my supreme achievement in invocation; in fact, the chorus beginning:

Thou who art I beyond all I am...
seemed to me worthy to be introduced as the anthem into the Ritual of the Gnostic Catholic Church which, later in the year, I prepared for the use of the O.T.O., the central ceremony of its public and private celebration.
Crowley often referred to that invocation as the Tu Qui Es ("Thou who art"), and he referenced it as a component in his "Grimorium Sanctissimum"--his most powerful private ritual, incorporating both AIA\ and O.T.O. techniques in a single idiosyncratic canon.

The "priest's part" of the Tu Qui Es has two different versions. Some editions give:

"Appear most awful and most mild, / As it is lawful, to thy child!" Others give "...in thy child!" (The sequence of editions suggests that Crowley started with "to" in The Ship, changed to "in" in early editions of the Mass, and eventually reverted to "to.")

Who or what is the entity invoked, the "Thou" addressed? Perhaps it is a function shared by every individual personal genius or holy guardian angel; perhaps it is the genius of humanity as a whole; perhaps it is the "carrier signal" of phenomenal reality. It seems to be an ultimate One, penultimate to the None. Is it the "particle of dust" which the priest "gives"? Is it the particula from the host that is the "seed" (SPERMA) of the priest? Is it the Lord of the Aeon, Ra-Hoor-Khuit? Is it Baphomet? Lucifer? Demeter? Jehovah? Satan? Osiris? Jesus? I assert none of these things, but I consider them all.

I would not rebuke a Thelemic Gnostic for choosing among them, or for rejecting them all. There is no formal doctrine explaining this mystery to the People of our Church; and in any case, our doctrines (e.g. the Creed) are those profound ideas that we must think about, not pre-fabricated notions to which we must conform without reflection.

Who is the child, within whom or to whom the invoked "Thou" is to appear? Perhaps that "Thou" is to appear within the Priest himself, appearing to the Priestess. Perhaps vice versa, or both reciprocally. Perhaps it is to appear in the graal after the commixto of the particula and the wine. Perhaps the child is the congregation, the Church as a whole, or humanity, or the Terrestrial System, or the Solar System, or the Galactic System. I assert none of these things, but I consider them all.

This sort of indeterminacy provides genuine catholicity in the ritual. The Roman church at its ritual best can include this sort of well-formed, yet unassigned sanctity. Particularly in the days of the Latin Mass, it has been impossible to know, on the basis of affiliation and attendance, whether a Roman devotee was principally worshipping Jesus, Jehovah, Mary, some saint or other, personal ancestors, or what have you. The mechanism of metaphysical ambiguity permits different individuals to approach the ceremony in their own spiritual perspective, and allows passage to other perspectives as well.

On the other hand, it is not helpful for a ritual officer to be wondering about such indeterminacy during the ceremony. An unresolved intellectual preoccupation is an obstacle to ritual puissance. In order to be reconciled to the work while enacting it, it is necessary either to make a provisional choice, or to permit a void to open within the question, so that there is "no difference" between the alternatives.

A provisional choice would impose a temporary resolution, in order to facilitate the work, with the idea that the ritualist could then evaluate the choice based on the results. ("Today, I'm going to direct the anthem to Eros. Let's see how that goes.")

In one sense, finding the void within the question suggests that the indeterminate object of the anthem is not essential to its function of adoration, so the ritualist could simply "let go" of that conundrum. A more elaborate way of finding the void would be to perform a

synthesis on all of the objects considered feasible, so that the ritualist comes to understand, e.g. Jesus, Hadit, Satan, human sperm, and the axial orientation of the Solar System all as different perspectives on the same essence.

In addition to these considerations, the functional components of the Mass look very different from the various ritual roles of congregant, acolyte, deacon, priest, and priestess. A deacon, for example, might consider the Anthem to be a point at which the congregation is brought to identify with the priest, in preparation for the Mystic Marriage. A priestess, on the other hand, might see it as a stage in which she aligns subtle currents in herself and the priest. A priest might look at it as a period of "ripening" in which the charged elements of the eucharist grow ready for consummation.

Love is the law, love under will.

Cardinal Sacraments: The Eucharist of the Gnostic Mass

Vigorous Food & Divine Madness

<http://www.hermetic.com/dionysos/34-2.htm>

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Nepios

An adumbration of LDP 34-2

by T Polyphilus

In the gospels of Christian scripture, Jesus prescribes only one piece of verbal liturgy--the prayer known as the "Our Father" or "Lord's Prayer." The magical power of this prayer has been widely attested. Aleister Crowley's magical mentor Allan Bennett is supposed to have successfully frightened himself at the age of sixteen (c. 1887) by conjuring the Devil with a recitation of the prayer in reverse--a practice long ascribed to witches by Christian sources. The Lord's Prayer was the sine qua non of ritual among the Medieval Cathar heretics. The neo-Cathar Eglise Gnostique of Jules Doinel gave a correspondingly pivotal position to the original Greek of the prayer. (Christian scripture was originally in the Greek of its authors, rather than the Aramaic of the putative Jesus.)

Crowley wrote two different "Thelemicizations" of the Our Father, changing the mode of address from Father to Child, in keeping with his doctrine of the Great Equinox. The first of these is the substance of "The Cry of the Hawk," Chapter 2 of The Book of Lies. The second is in rhyming verse, and it appears as a component of the ritual of the Mass of the Phoenix. (End rhyme is also a feature of the original Greek prayer of "Jesus.") I refer to either of these prayers and their ritual use as the Nepios, from a Greek word meaning "child," which has the isopsephic sum value of 418.

from CCCXXXIII:2

from XLIV

Thou--Child!
Thy Name is holy.
Thy Kingdom is come.
Thy Will is done.
Here is the Bread.
Here is the Blood.
Bring us through Temptation!
Deliver us from Good and Evil!
That Mine as Thine be the Crown of the Kingdom, even now.
ABRAHADABRA Now I begin to pray: Thou Child,
Holy Thy name and undefiled!
Thy reign is come: Thy will is done.
Here is the Bread; here is the Blood.
Bring me through midnight to the Sun!
Save me from Evil and from Good!
That Thy one crown of all the Ten
Even now and here be mine. AMEN

Christian liturgists customarily anatomize the Lord's prayer into an address, followed by six petitions, and a conclusion. In "The Cry of the Hawk," Crowley describes the Nepios as consisting of "ten words." Functionally, the first six of these are recognitions (the first of which may be termed an address), and the last four are exhortations (including the closing). The following paragraphs provide a brief discussion of these ten words, after which I will offer some brief remarks regarding the ritual use of this prayer in the Latrant Deity Project.

First Word:
Thou--Child! (CCCXXXIII)
Now I begin to pray: Thou Child! (XLIV)

As mentioned earlier, the Christian appeal to the Father has been changed to a Thelemic address to the Child. Horus has succeeded Osiris, and our aspiration is to the necessary creativity of the future, rather than the supposed originality of the past.

We give life to the god. To know what it is to have a child (human or otherwise) is an accomplishment, not a passive given. The act of speech in addressing the Child is a creative assertion of the relationship between the human and the divine.

Second Word:
Thy Name is holy. (CCCXXXIII)
Holy Thy name and undefiled! (XLIV)

Just like the Our Father, the Nepios declines to speak the Name which it exalts. In the

Christian case, this fact may have been a vestige of the Jewish avoidance of pronouncing the Tetragrammaton which had been supposed to be the proper name of the godhead. In the context of Thelema, the "proper" name is indeterminate and/or secret. The Great Invocation of the Cairo Working used eleven different names for the Child. Liber XXX instructs the aspirant to "blaspheme not the name by which another knoweth his God." Indeed, it is a spiritual impertinence even to presume to know the name by which another would best apprehend the Highest.

In parallel form with the other words of the Nepios that derive from the "spiritual petitions" of the Christian prayer, this one shifts from a plea for or anticipation of the sanctification of the name to a straightforward acknowledgement that the name is holy. To fully divulge the name of the Child would be to profane it--yet "an indicible arcanum is an arcanum that cannot be revealed." Merely human thought and action cannot desecrate the True Name.

Alternatively, the word holy may itself be taken as a god-name. For details of this line of thinking, see the later portions of this essay.

Third Word:

Thy Kingdom is come. (CCCXXXIII)

Thy reign is come: (XLIV)

The reign of the Child is not some deferred eschatological event. It is happening now, in keeping with the lore that avers the Equinox of the Gods to have transpired in 1904. The destruction of the old world by fire is accomplished.

Like the turn of a page, or a change of gear,
A brand new age is already here.
And even while men pursue their doom,
A magical child is kicking in the womb.
--Mike Scott, "Good News" (on the Waterboys album Dream Harder)

On neither the social nor the individual level do we promise or plead for pie in the sky when you die. "There is none that shall be cast down or lifted up: all is ever as it was." This moment is your eternal destiny, limned in tragic finitude for the accomplishment of your True Will.

The reign is not merely a regime, but a proper kingdom with a sovereign, emblemized in the cults of the sun and the phallus. In the world of the individual soul, the Holy Guardian Angel is sovereign. In the world known to those who have fully attained, there is God alone and unique, God the immanently indispensable, who has begotten no one and is begotten of none, without any peer.

There is also a significant pun in this word: the reign of the Child is come in the sense of the orgasmic quality of the presence of the angel, and the concentrated power of the substances of human generation.

Fourth Word:

Thy Will is done. (CCCXXXIII)

Thy will is done: (XLIV)

The world manifests the will of the Child, which is also hidden within the speaker of the prayer. The pure will of the Child, which is perfect, i.e. done-through, complete, accomplished.

The Nepios lacks the conditional "on earth as it is in heaven" found in the Our Father, because the two have already been brought into alignment by the turn of the Aeon. In our Masses, the celestial virgin proclaims the greeting of earth and heaven. Earth is a planet in the starry heaven. We are both on earth and in heaven.

The second, third, and fourth words correspond to the three elements of the masculine trinity which is expressed as Ra-hoor-khuit. "Thy name" reflects the Understanding which is the martial Son Hoor. "Thy kingdom" preserves the Memory which is the solar Father Ra. "Thy will" illuminates the Desire which is the Sanctifying Spirit Khuit. "Love is the law, love under will."

Fifth Word:

Here is the Bread. (CCCXXXIII)

Here is the Bread; (XLIV)

We are not requesting the necessity of daily bread from a Father, but rather providing it to a Child. We have within ourselves all that is needful to bring forth and nourish God. We sacrifice, not as to a stern parent, but as indulgent parents ourselves of a god we will never fully understand, although he is created through us.

Sixth Word:

Here is the Blood. (CCCXXXIII)

here is the Blood. (XLIV)

We also offer blood, like the pelican in its piety. The addition of blood demonstrates a sense of eucharistic transubstantiation that is not present in the Our Father. Note that it is neither "Here is the Bread; here is the Wine," nor "Here is the Body; here is the Blood." Instead, the two words demonstrate the transition across the boundary from the material of the two eucharistic elements to the living god within us. Thus, the speaker of this prayer affirms his own sacerdotal power and filiation from the saints of the true church of old time: "Touto esti to poterion tou haimatos mou."

The sense of transformation involved in the eucharistic consecration also informs the transition from this last of the six recognitions to the first of the four exhortations.

Seventh Word:

Bring us through Temptation! (CCCXXXIII)

Bring me through midnight to the Sun! (XLIV)

The version which exhorts the passage through (rather than avoidance of) Temptation--note the cruciform capital T!--is explained by Crowley's peroration in Liber V:

[M]astery cometh by measure: to him who with labour, courage, and caution giveth his life to understand all that doth encompass him, and to prevail against it, shall be increase. "The word of Sin is Restriction": seek therefore Righteousness, enquiring into Iniquity, and fortify thyself to overcome it.

The version which exhorts passage to the reappearance of the Sun implies the knowledge of the Sun's constancy, even as the planet turns us temporarily from his rays. It evokes a liturgical passage as intrinsic to Thelema as the Our Father is to Christianity, "the holiest of all mantras" which appears on the Stele of Revealing in Egyptian, in English verse paraphrase in Liber Legis, and in the Gnostic Mass when the priest addresses that "uttermost being whose radiance enlightening the worlds is also the breath that maketh every God even and Death to tremble before Thee."

Eighth Word:

Deliver us from Good and Evil! (CCCXXXIII)

Save me from Evil and from Good! (XLIV)

What is done out of love always takes place beyond good and evil. (St. Friedrich Nietzsche)

The one praying does not desire only to be between good and evil, like the Hegemon in the old Ritual of the Equinox who is "the reconciler between them.") He not only desires the enantiodromian "method of equilibrium," but the ultimate results of the method. These results are figured in the speech of the Child in the crowning vision of Liber CDXVIII:

I am light, and I am night, and I am that which is beyond them.

I am speech, and I am silence, and I am that which is beyond them.

I am life, and I am death, and I am that which is beyond them.

I am war, and I am peace, and I am that which is beyond them.

I am weakness and I am strength, and I am that which is beyond them.

The true attainment is thus beyond Good and Evil, as it is beyond life and death, yet enfolding and embracing these contraries as its own "self-realization through projection in conditioned Form" (Liber Samekh, II:A).

Ninth Word:

That Mine as Thine be the Crown of the Kingdom, even now. (CCCXXXIII)

That Thy one crown of all the Ten / Even now and here be mine. (XLIV)

This word reflects the doxological closing of the Our Father that Christian tradition added to its biblical presentation--an expression that also persists in the Cabalistic Cross of the Lesser Pentagram Ritual: "For Thine is the Kingdom and the Power and the Glory for ever and ever." The Sephirothic allusions in the Nepios serve to emphasize the whole of the Middle Pillar (Kether and Malkuth), rather than balance across the moral triad (Geburah and Gedulah/Chesed) in the Our Father. The temporal

condition of the doxology of the Our Father is eternity, while that of the ninth word of the Nepios is immediacy ("even now").

This word is thus reminiscent of Virgil's proclamation of Dante's attainment on the threshold of the Earthly Paradise at the end of Canto XXVII of the Purgatorio (Durling trans.):

No longer await any word or sign from me: Free, upright, and whole is your will, and it would be a fault not to act according to its intent.

Therefore you over yourself I crown and mitre.

Tenth Word:

ABRAHADABRA (CCCXXXIII)

AMEN. (XLIV)

"ABRAHADABRA," the opening word of the third chapter of Liber Legis, is sometimes identified as "the Word of the Aeon." Like "Nepios" it has the value of 418, and Crowley's translation of it is "the Voice of the Chief Seer." Its eleven letters represent the Great Work as the union of the human five (pentalpha) and the divine six. It is spoken by the adept and the angel together in their interpenetration.

The word Amen means "So be it" in Hebrew. When we say "So mote it be" in the Gnostic Mass, it is really just an English version of "Amen." In early Christian liturgies, each communicant would reply after tasting of the eucharist, "Amen"--so that it was used as a formula in the place where we say, "There is no part of me that is not of the gods."

In The Book of Lies, Crowley makes the word A.M.E.N. into the entire text of the final chapter. He puts periods after each letter, to suggest a formula concealed, but he does not explain the formula, proposing instead in his commentary that "The final Mystery is always insoluble."

Note also that the four Powers of the Sphinx appear distributed in sequence through the Nepios: to know (second word), to will (fourth word), to dare (seventh word), and to keep silence (tenth word).

The Nepios is a part of approved rituals for baptism and confirmation in E.G.C. It is also suitable for daily use as a practical sacrament, and as such it has long been a part of the Latrant Deity Project. I have worked through several evolutions of its magical "choreography," with the attribution of various signs to the ten words. My present rubric is necessarily confidential--but although I must keep the outward actions secret, I may freely discuss the inner attitudes involved with the ritual execution. Each word involves a mood or psychological posture, as well as concentration on a particular chakra.

First Word: adoration (Sahasrara chakra--the highest)

Second Word: reverence (Ajna Chakra--the Name on the brow)

Third Word: celebration (Svaddhisthana Chakra--the Kingdom of generation)

Fourth Word: fulfillment (Anahata Chakra--the heart of Thelema as Love under will)

Fifth and Sixth Words: care (Vishuddha Chakra--nourishment and declaration)

Seventh Word: resolution (Muladhara Chakra--stability and perseverance)

Eighth Word: attainment (Manipura Chakra--reconciliation and transcendence)

Ninth Word: aspiration (Ajna Chakra--the Crown)

Tenth Word: enthusiasm (a rush down from the Sahsarara to all the other chakras)

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I Am the Harlot

From Liber 418, the Second Aethyr

Omari tessala marax,
tessala dodi phornepax.
amri radara poliax
armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu.

Translation
I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,
And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of orgasm.

Hymns of the Gnosis Vigorous Food and Divine Madness

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HYMNS OF THE GNOSIS

Do what thou wilt shall be the whole of the Law.

On Song | Thelemic Hymns | Unknown Rivers

DE CANTU

("On Song," from Aleister Crowley's Liber Aleph vel CXI)

So then, o my Son, here is my Wisdom, that the Voice of the Soul in its true Nature Eternal and Unchangeable, comprehending All, is Silence; and the Voice of the Soul, dynamic, in the Way of its Will, is Song. Nor is there any Form of utterance that is not, as Song is, the Music proper to that Motion, according to the Law. Thus, as thy Cousin Arthur Machen hath rejoiced to make plain unto Men in his Book called Hieroglyphics, the first Quality of Art is its Ecstasy. So, to nigh all Men at one Time or other, cometh Joy of Creation, with the Belief that their Utterance is holy and beautiful, glorious with Banners. This would indeed be the Case, an we could discern their Thought from their Words; but because they have no technical Skill to express themselves, they do not enable others to reproduce or recreate the original Passion which inspired them, or even any Memory thereof. Understand then what is the Agony of the Great Soul who hath every Key of Paradise at his Girdle, when he would open the Gate of Holiness, or of Beauty, or any Virtue soever, to the Men of his Age!

THELEMIC HYMNS

The following songs are all constructed on lyrics by Aleister Crowley, suited for liturgical use.

Tu Qui Es (the original Anthem of Liber XV): score (.pdf offsite) - choral audio sample (.mp3) - comments

Nepios: score (.pdf) - lyrics and comments

"I am risen" from Orpheus (Horus Hymn): score (.pdf)
"Strike, strike the Master Chord" (Horus Avenger): score (.pdf)
I Am the Harlot (Omari tessala marax): lyrics (Angelic and English) - score
Invocation of the Heart Girt with a Serpent: score (.pdf)
Denzil's Oath: score
"The Magician" is Crowley's translation of a poem by Eliphas Levi.

The Magician: score (.pdf) - choral audio sample (.mp3)
The following songs are by T Polyphilus:

Fourfold Word Song: lyrics - score (.pdf)
Hymn 418: lyrics
The Law of the Fortress: lyrics

Unknown Rivers was an eleven-voice choir singing Thelemic sacred music. The choir was in operation for seven years as a project of Scarlet Woman Lodge in the Valley of Austin, Texas, uniting our breaths and voices to give beautiful musical form to our acceptance of the Law of Thelema. The work of the choir was founded on hermetic and Thelemic philosophies. I was privileged to serve as the choregus of the group. I had had no previous experience at choral direction, but I had sung in choirs for many years. There was no way for me to predict if I could organize a choir that would be worthy of public performance, but my initial goal was merely to have a group with whom I could sing some songs that I felt needed singing. Happily, the effort prospered.

We performed a cappella, from a repertoire that included all of the hymns above, plus many more. Our eventual performance venues included church ceremonies, camping festivals, coffee shops, regional O.T.O. events, and command performances for visiting dignitaries. The photo at left shows the original members of the choir following our first performance, on the Feast of the Stars (February 2, 1996). A repeated vernal ceremony of the choir consisted of musically chanting the 169 Cries of the Adoration of God from Liber Qesaurou Eidwlwn, drawn in random sequence.

Unknown Rivers contributed to the Lodge's productions of Aleister Crowley's Rites of Eleusis, in which the Lodge transacted seven different pieces of ritual theater for the public over a period of thirty-one days, every autumn for seven years. The choir presented chamber opera of the Rite of Saturn (1997) as a cabal of vampires, the Rite of Venus (1999) in a straightforward "classical" manner, and the Rite of Mars (2001) with ancient Egyptian grandeur. We also provided choral support to the Rite of Jupiter (1996) and the Rite of Luna (1998).

Unknown Rivers encouraged other choral projects within O.T.O., such as Horus Chorus of Salt Lake City. We also recorded training materials for O.T.O. ritualists. The audio files on this page feature the voices of Unknown Rivers.

On Song | Thelemic Hymns | Unknown Rivers

Love is the law, love under will.

Vigorous Food & Divine Madness

<http://www.hermetic.com/dionysos/main2.htm>

103 captures

30 Oct 2006 - 5 Apr 2024

Oct MAY Jul

09

2006 2008 2009

About this capture

VIGOROUS FOOD & DIVINE MADNESS

A Virtual Sacring by T Polyphilus

Do what thou wilt shall be the whole of the Law.

...and the blood gushed out...

Person | Sacraments | Songs | Sermons | Traditions

Referrals | Ruminations | Revisions | E-mail T Polyphilus

There is no Eros but Eros, in that none are so hot and wet and fast and strong and deep and piercing and brilliant and subtle and creative and corrosive and tyrannous and subversive as Love. But every genius is a reflection of Eros, and all life is an infusion of genius. Thus everyone, will he or nil he, prophesies Eros.

T Polyphilus is that bishop of Ecclesia Gnostica Catholica formerly known as the priest Dionysos Thriambos.

The present website (last updated 3/20/2008) is the successor to his Exposed Adytum.

I am not an Atheist in your sense of the word: your doctrine is too coarse for any known blasphemy to shame it.

I am not an Atheist in your sense of the word: fancy a Priest let loose on Society!

As long as men and women shall bury their own perfect natures in fear, guilt, and shame--I am against Atheism, and for the Mysteries.

Every "rational enlightenment" has engendered new superstitions.

LEGEM IDCIRCO SERVUS SUM, UT LIBER SIM.

Love is the law, love under will.

This site is graciously hosted by The Hermetic Library.

<http://www.hermetic.com/dionysos/4foldword.htm>

18 captures

31 Aug 2003 - 17 Jan 2018

Mar NOV Oct

09

2005 2006 2013

About this capture
Fourfold Word Song

Tune: "God Save the Queen," ("My Country 'Tis of Thee")

Tell it both near and far:
Each human is a star.
Do what thou wilt.
As below, so above--
We know the law is love,
The serpent and the dove.
Do what thou wilt.

Perfect and perfect join
Heart to heart, loin to loin,
Do what thou wilt.
Where, when, how, and with whom
Ye will, there is no doom.
Wear jewels, burn perfume,
Do what thou wilt.

Above the starry blue
Our Lady sheds her dew
In ecstasy.
And with his mighty art
The snake enwraps the heart.
Now let the Aeon start
To make us free.

Hail to the Secret Lord!
Hail to the Holy Whore!
Blessing and praise!
Hail to the Conquering Child,
Most awful and most mild!

Worship with passion wild
For all our days.

In love and liberty
And light and life must be
No grace or guilt.
May the exalted fires
Of our sublime desires
Rise on the AEon's pyres!
Do what thou wilt.

Prayers and Mantras
The Exposed Adytum

The background of this page was created by Aisha. Her wallpaper gallery is at The Art of Magick.

<http://www.hermetic.com/dionysos/hymn418.htm>

16 captures

30 Jun 2004 - 17 Jan 2018

Nov MAY Oct

11

2006 2008 2013

About this capture
Hymn 418

Tune: "Ebenezer"

One alone is the beginning,
And the essence one and whole,
One the perfect permutation
Of the universal soul.

Chorus
ARARITA ARARITA
Seven letters sealed and done:
ARARITA ARARITA
ARARITA Six in One.

So the tongue of flame descending
From the heavens to the heart

And the tongue of prayer arising
Form the sixfold star of Art.

Repeat Chorus

With these signs the word is spoken
In the breaking-forth of Light,
And the stars are gathered into
The abyss of endless Night:

Repeat Chorus

From the Father and the Mother
Comes the brilliance of the Son
With the substance of the Daughter--
The redemption is begun!

Repeat Chorus

Though a fool not understanding,
Yet I take the Law to hold:
One ordeal, it turns to silver;
Two, it lusters gleaming gold;
Three, as stones of precious water;
Four, the final sparks of fire;
Still to all it shows its beauty,
As I fervently aspire.

CHAOS, Father, Lord of Aethyr,
Praise to thy great Mystery,
And to our Mysterious Mother
BABALON eternally.
BAPHOMET, lion and serpent,
Mighty may thou ever be!
Grant us gnosis in your light and
Life and love and liberty!

Hymns of the Gnosis
Vigorous Food and Divine Madness

The background of this page was created by Aisha Qadisha.

<http://www.hermetic.com/dionysos/burg.htm>

17 captures

26 Dec 2003 - 17 Jan 2018

Nov JUL Oct

04

2006 2008 2013

About this capture
The Law of the Fortress
by T Polyphilus

Tune: "Ein Feste Burg"

A mighty fortress is our Law:
A Rose and Cross victorious;
The blood upon the Lion's paw
Betokens magick glorious!
 Keep thine own star in sight,
 Thou hast no other right!
 No grace and neither guilt
 Can best Do what thou wilt.
There is no law beyond it.

The House of God has fallen down,
Alone I am escaped to tell...
The Kingdom lies beneath the Crown
Of a new Aeon's warlike spell.
 The mighty hawk of gold
 Has landed, now behold
 the Wand of Double Power
 in this enchanted hour.
The lidless eye is beaming.

Love is the law, love under will.
But there are love and love to choose.
When, where, and with whom, take your fill.
Thy willing wife do not refuse.
 The dove's most foolish part,
 The serpent's fiercest art;
 Agape's mystery!
 But always unto me,
Rejoicing in my temple.

The Thesis of Paradoxos Alpha the Fool

Hymns of the Gnosis

Vigorous Food and Divine Madness
<http://hermetic.com/dionysos/supera.htm>
5 captures
26 Oct 2013 - 15 Oct 2016
Sep OCT May
26
2012 2013 2015

About this capture

Superabimus
by T Polyphilus

Tune: "We Shall Overcome"

We shall overcome
We shall overcome
We shall overcome some day

Chorus:
Oh deep in my heart
I will it so
That we shall overcome some day
We shall each be free
etc., repeat chorus

We shall burn with love
etc., repeat chorus

We shall live and die
etc., repeat chorus

We shall see the light
etc., repeat chorus

We shall go beyond
etc., repeat chorus

We shall all return
etc., repeat chorus

Superabimus
Superabimus
Superabimus olim

In corde me
Volo et sic
Ut superabimus olim

Mildly rewritten for Thelemic sensibilities by Dionysos Thriambos, on the basis of the perennial protest anthem first sung by striking tobacco workers circa 1945, deriving from the earlier gospel songs "I'll Overcome Some Day" (1900) by Charles Tindley, and "No More Auction Block for Me" (a spiritual that dates to before the Civil War).

"Every conquest, every pleasurable feeling, everything that happens presupposes a resistance overcome." -- Friedrich Nietzsche

"The road winds uphill: all law, all nature must be overcome." --Aleister Crowley

Hymns of the Gnosis
Vigorous Food and Divine Madness
<http://hermetic.com/dionysos/sacram.htm>
61 captures
9 May 2008 - 6 Mar 2022
Jul JAN Dec
03
2008 2010 2011

About this capture

SACRAMENTAL THEORY AND PRACTICE

Do what thou wilt shall be the whole of the Law.

This page provides an overview of my ideas about sacramental functions in the work of the Gnostic Catholic Church. After a preliminary essay explaining the background for my classification of the sacraments, individual sacraments are listed within their respective categories, with links to rituals and further theoretical materials wherever possible.

Classifications: | Natural | Cardinal | Punctual | Instrumental | Remedial | Occasional | Practical

CLASSIFICATION OF SACRAMENTS

The medieval theologian Peter Lombard provided a definition of sacramentum that is still often cited by Catholics today: "an outward sign of inward grace." Since Thelemites accept neither grace nor guilt as the basis for interaction with the divine, it is evident that at a minimum this definition would need to be altered for our purposes to reflect a signification of "will" rather than "grace." But even then, the relationship between

“outward” and “inward” is suspect on such grounds as CCXX I:8. Thomas Aquinas’ definition of sacrament as “the sign of a sacred thing in so far as it sanctifies men,” may perhaps be of use, as long as it is understood that the condition of sanctification in Thelemic Gnosis differs considerably from that found in the slave-religion Christianity.

Certainly, we do not make the sacramental status of a practice dependent on its institution by Aleister Crowley, any more than we do by Jesus of Nazareth. While Crowley’s precedent may lead us to consider certain practices as sacraments (and to define the regular form of those practices); it is in no way a necessary ingredient for those sacraments which are demanded by the vital circumstances of the Church or its members.

I have been resistant to the wholesale adoption of the Orthodox and Catholic Christian system of seven sacraments for use in Thelemic Gnosticism. In former times, my proposed alternative was to reduce the system of sacraments to five, in keeping with the precedent of Bricaud’s Gnostic church and my own set of correspondences. On further reflection, however, I am dissatisfied with any reduction of the number of sacraments, largely because it seems to me counter to a basic sensibility of magick: “every act must be a ritual, an act of worship, a Sacrament.” (Liber DCCCXXXVII) To simplify the sacramental system is to follow the course set by Protestantism (i.e. “the excrement of human thought,” per our Past Patriarch Aleister Crowley). At the same time, I am mindful of the use and importance of those ecclesiastical traditions which assign importance to certain formal rituals as “sacraments of the Church.” The enumeration of such sacraments serves to define and to concentrate the powers and purposes of the ecclesiastical body.

Before the development of the sevenfold system--which began near the end of the first Christian millenium and was not complete until the twelfth century--sacramentum was a term of much wider application, comprehending such diverse functions as benedictions of all sorts, public prayer services, foot washing, alms giving, reading of scripture, speaking in tongues, exorcisms, etc. etc. Many of these practices were later reclassified as “sacramental” but not “sacraments proper,” when rubrics were consolidated and subjected to regulation by the hierarchy.

My current disposition is to open up the term “sacrament” to a more diverse significance within our Gnostic Catholic Church, so that any ritual, any act of worship, any practice that draws on the Church’s system of sacred signification, can be accorded the status of sacrament. Rather than the simple seven sacraments of the Christian system, I now employ a system of seven classifications, which can among them accommodate countless particular sacraments. These classifications are the natural, cardinal, punctual, instrumental, remedial, occasional, and practical sacraments, each detailed in its own section below.

These categories are not reliably exclusive. For example, the administration of the virtues to the sick in their homes might be understood to combine features of cardinal (Eucharist of the Gnostic Mass), remedial (addressing the illness and/or isolation of the

communicant), and practical genres--and all genuine sacraments necessarily include the natural sacraments within their effective operation. But the seven sorts do cover what I view as a comprehensive array of Thelemic sacraments within the rite of the Gnostic Catholic Church.

It is also noteworthy that the degree rituals of the Church's sister rite *Mysteria Mystica Maxima* (which are, among other things, prerequisites for clerical ordination in E.G.C.) are sacramental in character. They are not, however part of the Church's repertoire of ritual per se. They may, if desired, be considered to constitute an eighth category: the gradual sacraments, from *gradus*, meaning "degree."

Online background regarding E.G.C. sacraments:

The Sacramental System of *Ecclesia Gnostica Catholica* by Sabazius (offsite)

The Sacramental Pentad by Dionysos Thriambos--my former argument towards a system of five sacraments

A brief bibliography of useful writings regarding estoeric sacramental systems:

The Ecclesiastical Hierarchy of Pseudo-Dionysius

The Science of the Sacraments by C.W. Leadbeater

The Cromlech Temple papers published as Part Eight of *Astral Projection, Ritual Magic, and Alchemy* by "S.L. Mathers and others" (Despite the byline on the book, Mathers did not write any of the Cromlech Temple material. The book was edited by Francis King and R.A. Gilbert.)

"Liberating Mysteries: Gnostic Initiatory Sacraments," Chapter Seven of *Gnosticism:*

New Light on the Ancient Tradition of Inner Knowing by Stephen Hoeller

The *Mystery-Religions* by S. Angus, particularly chapters II & III: "What is a Mystery-Religion?" and "The Three Stages of a Mystery"

Sacrifice and Sacrament by E.O. James (Nothing esoteric here, but still a helpful overview.)

NATURAL SACRAMENTS

The natural sacraments are Love and Will. They are the fundamental principles upon which all possible manifestations and hidings of divinity are founded. E.G.C. holds no authority over the natural sacraments, these being the magical preconditions of the Church, and of life and existence generally. The maximal fulfillment of these sacraments in the life of the individual is indicated by the final clause of the Oath of a Master of the Temple: "That I will interpret every phenomenon as a particular dealing of God with my Soul."

It is love which is the centripetal power of the universe; it is by Love that all creation returns to the bosom of God. The force which projected all things is Will, and Will is the centrifugal power of the universe. Will alone could not overcome the evil which results from the limitations of Matter; but it shall be overcome in the end by Sympathy, which is the knowledge of God in others — the recognition of the omnipresent Self. This is Love. And it is with the children of the Spirit, the servants of Love, that the dragon of Matter

makes war.

--Dame Anna Kingsford

Philosophers are accustomed to speak of the will...--Section 19 of Beyond Good and Evil by Saint Friedrich Nietzsche

The Will Accomplishes Everything which It Does Not Desire by Saint Alphonse Louis Constant

Love is the Realization of the Impossible by Saint Alphonse Louis Constant

Love from Little Essays Toward Truth by Saint Sir Aleister Crowley (offsite)

CARDINAL SACRAMENTS

Cardinal sacraments are those by which the Church distinguishes its members from the profane, and distinguishes among its members. There are only five of these: Baptism, Confirmation, Ordination, Last Rites, and the Eucharist of the Gnostic Mass. They correspond to water, fire, air, earth and spirit, respectively. Cardinal sacraments are also the ones that might be viewed by the Church as requiring episcopal and/or sacerdotal participation to be valid. This stipulation makes obvious sense in the cases of both the Eucharist of the Gnostic Mass, and the sacraments that affect affiliation and status in the Church. Last Rites is a trickier instance. Since we don't hold any doctrine that penalizes those who die without Last Rites, the responsibility and concern for their cardinality lies not with the adherent, but with the Church. While non-clergy might effectively administer to the spiritual needs of the dying, they could not absolve the Church of the responsibility for action from its clergy, if needed or desired by a dying member.

The Natural and Cardinal sacraments together form a set of seven parallel and analogous to the seven sacraments of Orthodox Christianity, where Love and Will can be read as Marriage and Penance, respectively.

Baptism

Crowley's Notes toward a Baptism Ritual (offsite)

Ceremony of Baptism for a Child (offsite)

Ceremony of Baptism for an Adult (offsite)

Baptismal Exhortation--for use in ceremonies of adult baptism

Discourse on the Seventh Article of the Creed--regarding the Baptism of Wisdom Confirmation

Confirmation Ceremony (offsite)

Ordination

Diaconal Ordination Ceremony (offsite)

The Role and Function of Thelemic Clergy in Ecclesia Gnostica Catholica by Tau Apiryon (offsite)

The Powers of the Priests by Eliphas Levi

The Sacerdotal Function in Thelemic Gnosticism--some notes
An Elective Method of Astral Training--for E.G.C. Clergy
"Section 2" Reading List for Aspiring Clergy--books, principally fiction, of a generally suggestive and helpful kind
Last Rites

Ceremony of Last Rites (offsite)
Liber CVI (offsite)
The Eucharist of the Gnostic Mass

A First Look at the Gnostic Mass--a primer on participating as a congregant in the church's ritual
Annotated Ritual of the Eucharist--An unauthorized edition of the ritual of our central sacrament, with practical commentary by T Polyphilus
Music Program for the Gnostic Mass--Arranging for the use of recorded music to accompany the ceremonies
A Verb for the Gnostic Mass--lexical reflection
An Alternate Anthem for the Gnostic Mass--Approved by the Patriarch for use with Liber XV
Conditions for Eucharistic Magick--a homily on chastity, fasting, and aspiration
Discourse on the Sixth Article of the Creed--regarding the miracle of the Mass
Waves of Aethyr, Houses of the Sun--the horary consideration in the thaumaturgy of the Gnostic Mass
Sacred Weapons of the Mass--an overview of the principal ritual implements involved in the Gnostic Mass
The Gnostic Mass as Biological Allegory--a speculative reading, with caveats
One Mass, Four Worlds--qabalistic readings of Gnostic Mass arrangements
An Astral Account of the Gnostic Mass--idiosyncratic notes on subtle phenomena
Apocalyptic Symbolism in the Gnostic Mass--some correlations and correspondences
Magick of the Urpflanze--study of a formula extrapolated from an incantation of the Priest in the Gnostic Mass
Reflections on "Thou Who art"--regarding the Office of the Anthem in the Gnostic Mass
The Thelemic Tersanctus of the Gnostic Mass--AGIOS AGIOS AGIOS IAW as a ritual and magical formula
A Masonic Glossary of the the Gnostic Mass--technical terms from Liber XV, as understood in late 19th and early 20th century Freemasonry

Advice for Deacons--an entire manual of diaconal technique, written when I was the Deacon from Hell, Dionysus Soter. The text includes a foreword by Sabazius X°, and was formatted by Fr. Sharash. The file is in Adobe Acrobat format. The following topics are addressed:

Dimensions of the Diaconate
Temple Stewardship
Direction of the People
Direction of the Children
The Calendar

The Collects
Miscellaneous Innovations and Controversies
ADDENDA to Advice for Deacons (2009 e.v.)
PUNCTUAL SACRAMENTS

Punctual sacraments are the ceremonies celebrated within the community of the Church to mark critical events in the lives of individual members. The punctual sacraments of "of will" are the Feasts for Water and Fire (passage to maturity). The punctual sacraments "of love" are the Feast for Life (infant benediction), Marriage (nuptial benediction), and Greater Feast for Death (funeral ceremony). All of these sacraments have the highest sanction. They are referenced in the Collects of the Gnostic Mass, and except for Marriage, they are listed in CCXX II:41. (Marriage is mentioned in the text of Liber XV.)

Unlike the cardinal sacraments however, these only provide festivity, solemnity and benediction to events that happen with or without the participation of the Church. No one is any less "married" for not having an E.G.C. wedding, than they are less dead for not having a Greater Feast ceremony.

Will

Feast for Fire
Feast for Water
Love

Ceremony for a Feast for Life by Helena and T. Apiryon (offsite)
A Marriage Ceremony by Dionysos Thriambos
A Wedding Ceremony by Helena and T. Apiryon (offsite)
Yet Other Marriage Ceremonies
The Sovereignty of Marriage--an essay by Dionysos Thriambos
Ceremony for a Feast for Death by T. Apiryon (offsite)
INSTRUMENTAL SACRAMENTS

Instrumental sacraments address the sanctification of environments and implements, and they fall into two classes. Instrumental sacraments "of the sanctuary" are those that address the materials used by officers and congregations of the Church as such. Instrumental sacraments "of the home" are those directed to personal and routine objects and spaces.

Sanctuary

Consecration of the Oil by T. Apiryon (offsite)
Consecration of the Hallows--Stele, Lance, Cup, Paten, Sword
Ante-Mass Ritual--a preparation of temple and officers
Preparatory Regimen for Gnostic Mass Officers
Sacristy Prayers--fortifying the priest for the Mass

Charges for Officers
Hallowing a Bell
Candle Blessing
Consecration of a Sacerdotal Crown
Consecration of a Sacerdotal Robe
Consecration of a High Altar
Home

Blessing of a Domicile
Invocations at Table
Prenatal Blessing
Installation of a Domestic Relic
Blessing of Domestic Animals
REMEDIAL SACRAMENTS

Remedial sacraments are those intended to relieve distress or resolve disharmony in a household or congregation.

Formula for Renouncing Slave Religion
Dissolution of Marriage
Ceremony for Visitation and Administration of the Virtues to the Sick by T. Apiryon, Helena, and T. Sir Hasrim (offsite)
OCCASIONAL SACRAMENTS

Occasional sacraments are communal observances oriented to annual or other periodic dates. The ceremonies in the following list marked with an asterisk (*) are suitable as sacraments for the occasions named, but may be celebrated on other dates and for other reasons.

A Liturgical Calendar for Thelemic Gnosticism
Office of Readings for the High Holy Days by the Companions of Monsalvat (offsite)
Service Celebrating the Feast for the First Night of the Prophet and His Bride
Alchemical Wedding of Ra-Hoor-Khuit (Third Day of the Writing of the Book of the Law)
Service Celebrating the Feast for the Supreme Ritual (Vernal Equinox)
Service Celebrating the Feast of the Initiation of the Prophet
Service Celebrating the Feast of the Annihilation of the Prophet
Daimonic Vespers (Winter Solstice)*
Feasts of the Cross-Quarters, i.e. Feast of the Stars, Feast of Cattle, Feast of the Lion-Serpent, Feast of the Dragon
Ass Festival (Feast of Saint Friedrich Nietzsche)*
Blessing of Domestic Animals (Feast of Dame Anna Kingsford)
Feast of Babalon (Feast of the Apparition of the Daughter of Fortitude)
PRACTICAL SACRAMENTS

Practical sacraments are rituals and disciplines used by individual Thelemic Gnostics for personal realization. The most succinct piece of "prophetic" instruction that we have on

this score is De Cultu, the sixteenth chapter of Liber Aleph vel CXI:

Now, o my Son, that thou mayst be well guarded against thy ghostly Enemies, do thou work constantly by the Means prescribed in our Holy Books.

Neglect never the fourfold Adorations of the Sun in his four Stations, for thereby thou doest affirm thy Place in Nature and her Harmonies.

Neglect not the Performance of the Ritual of the Pentagram, and of the Assumption of the Form of Hoor-pa-Kraat.

Neglect not the daily Miracle of the Mass, either by the Rite of the Gnostic Catholic Church, or that of the Phoenix.

Neglect not the Performance of the Mass of the Holy Ghost, as Nature herself prompteth thee.

Travel also much in the Empyrean in the Body of Light, seeking ever Abodes more fiery and lucid.

Finally, exercise constantly the Eight Limbs of Yoga. And so shalt thou come to the End.

Each individual must establish his or her own practical sacraments along these lines.

But the following items are drawn from my personal practice. Many of them are drawn from my private ritual canon: the Latrant Deity Project.

Liber Resh vel Helios (YouTube playlist)

Solar Adorations

Lunar Adorations

Assumption of the Form of Hoor-pa-Kraat

A "Lesser" Pentagram Ritual

A Short Eucharist (Acrobat file)

A Threefold Eucharist

Angelic Mass of the Phoenix

Nepios

Elemental Invocations

Planetary Invocations

A Puissant Ritual

Furnace of Ecstasy

Classifications: | Natural | Cardinal | Punctual | Instrumental | Remedial | Occasional | Practical

Love is the law, love under will.

Altar Call

Vigorous Food & Divine Madness

<http://hermetic.com/dionysos/main2.htm>

103 captures

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About this capture

VIGOROUS FOOD & DIVINE MADNESS

A Virtual Sacring by T Polyphilus

Do what thou wilt shall be the whole of the Law.

...and the blood gushed out...

An introduction: The Great Beast Was Here

Person | Sacraments | Songs | Sermons | Traditions

Altar Call | Referrals | Ruminations | Revisions | E-mail T Polyphilus

There is no Eros but Eros, in that none are so hot and wet and fast and strong and deep and piercing and brilliant and subtle and creative and corrosive and tyrannous and subversive as Love. But every genius is a reflection of Eros, and all life is an infusion of genius. Thus everyone, will he or nil he, prophesies Eros.

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Every "rational enlightenment" has engendered new superstitions.

LEGEM IDCIRCO SERVUS SUM, UT LIBER SIM.

Love is the law, love under will.

This site is graciously hosted by The Hermetic Library.

<http://hermetic.com/dionysos/altarcall.htm>

38 captures

5 Sep 2008 - 17 Jul 2018

Jul JAN Dec

03

2008 2010 2011

About this capture

IF YOU FIND IT TRUE, THEN TELL YOURSELF

Do what thou wilt shall be the whole of the Law.

AND

Love is the law, love under will.

AND

There is no god but man.

THEREFORE

It is my will to accomplish the Great Work
of realizing the divine in the human.

THEN

GET PROFICIENT and GET ORGANIZED.

Vigorous Food & Divine Madness
<http://hermetic.com/dionysos/altarcall.htm>
38 captures
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2008 2010 2011

About this capture

IF YOU FIND IT TRUE, THEN TELL YOURSELF

Do what thou wilt shall be the whole of the Law.

AND

Love is the law, love under will.

AND

There is no god but man.

THEREFORE

It is my will to accomplish the Great Work
of realizing the divine in the human.

THEN

GET PROFICIENT and GET ORGANIZED.

Vigorous Food & Divine Madness
<http://hermetic.com/dionysos/altarcall.htm>
38 captures
5 Sep 2008 - 17 Jul 2018
Jul JAN Dec
03
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About this capture

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Vigorous Food & Divine Madness
<http://hermetic.com/dionysos/sacram.htm>
61 captures

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About this capture

SACRAMENTAL THEORY AND PRACTICE

Do what thou wilt shall be the whole of the Law.

This page provides an overview of my ideas about sacramental functions in the work of the Gnostic Catholic Church. After a preliminary essay explaining the background for my classification of the sacraments, individual sacraments are listed within their respective categories, with links to rituals and further theoretical materials wherever possible.

Classifications: | Natural | Cardinal | Punctual | Instrumental | Remedial | Occasional | Practical

CLASSIFICATION OF SACRAMENTS

The medieval theologian Peter Lombard provided a definition of sacramentum that is still often cited by Catholics today: “an outward sign of inward grace.” Since Thelemites accept neither grace nor guilt as the basis for interaction with the divine, it is evident that at a minimum this definition would need to be altered for our purposes to reflect a signification of “will” rather than “grace.” But even then, the relationship between “outward” and “inward” is suspect on such grounds as CCXX I:8. Thomas Aquinas’ definition of sacrament as “the sign of a sacred thing in so far as it sanctifies men,” may perhaps be of use, as long as it is understood that the condition of sanctification in Thelemic Gnosis differs considerably from that found in the slave-religion Christianity.

Certainly, we do not make the sacramental status of a practice dependent on its institution by Aleister Crowley, any more than we do by Jesus of Nazareth. While Crowley’s precedent may lead us to consider certain practices as sacraments (and to define the regular form of those practices); it is in no way a necessary ingredient for those sacraments which are demanded by the vital circumstances of the Church or its members.

I have been resistant to the wholesale adoption of the Orthodox and Catholic Christian system of seven sacraments for use in Thelemic Gnosticism. In former times, my proposed alternative was to reduce the system of sacraments to five, in keeping with the precedent of Bricaud’s Gnostic church and my own set of correspondences. On further reflection, however, I am dissatisfied with any reduction of the number of

sacraments, largely because it seems to me counter to a basic sensibility of magick: "every act must be a ritual, an act of worship, a Sacrament." (Liber DCCCXXXVII) To simplify the sacramental system is to follow the course set by Protestantism (i.e. "the excrement of human thought," per our Past Patriarch Aleister Crowley). At the same time, I am mindful of the use and importance of those ecclesiastical traditions which assign importance to certain formal rituals as "sacraments of the Church." The enumeration of such sacraments serves to define and to concentrate the powers and purposes of the ecclesiastical body.

Before the development of the sevenfold system--which began near the end of the first Christian millenium and was not complete until the twelfth century--sacramentum was a term of much wider application, comprehending such diverse functions as benedictions of all sorts, public prayer services, foot washing, alms giving, reading of scripture, speaking in tongues, exorcisms, etc. etc. Many of these practices were later reclassified as "sacramental" but not "sacraments proper," when rubrics were consolidated and subjected to regulation by the hierarchy.

My current disposition is to open up the term "sacrament" to a more diverse significance within our Gnostic Catholic Church, so that any ritual, any act of worship, any practice that draws on the Church's system of sacred signification, can be accorded the status of sacrament. Rather than the simple seven sacraments of the Christian system, I now employ a system of seven classifications, which can among them accommodate countless particular sacraments. These classifications are the natural, cardinal, punctual, instrumental, remedial, occasional, and practical sacraments, each detailed in its own section below.

These categories are not reliably exclusive. For example, the administration of the virtues to the sick in their homes might be understood to combine features of cardinal (Eucharist of the Gnostic Mass), remedial (addressing the illness and/or isolation of the communicant), and practical genres--and all genuine sacraments necessarily include the natural sacraments within their effective operation. But the seven sorts do cover what I view as a comprehensive array of Thelemic sacraments within the rite of the Gnostic Catholic Church.

It is also noteworthy that the degree rituals of the Church's sister rite *Mysteria Mystica Maxima* (which are, among other things, prerequisites for clerical ordination in E.G.C.) are sacramental in character. They are not, however part of the Church's repertoire of ritual per se. They may, if desired, be considered to constitute an eighth category: the gradual sacraments, from *gradus*, meaning "degree."

Online background regarding E.G.C. sacraments:

The Sacramental System of Ecclesia Gnostica Catholica by Sabazius (offsite)
The Sacramental Pentad by Dionysos Thriambos--my former argument towards a system of five sacraments

A brief bibliography of useful writings regarding estoeric sacramental systems:

The Ecclesiastical Hierarchy of Pseudo-Dionysius

The Science of the Sacraments by C.W. Leadbeater

The Cromlech Temple papers published as Part Eight of Astral Projection, Ritual Magic, and Alchemy by "S.L. Mathers and others" (Despite the byline on the book, Mathers did not write any of the Cromlech Temple material. The book was edited by Francis King and R.A. Gilbert.)

"Liberating Mysteries: Gnostic Initiatory Sacraments," Chapter Seven of Gnosticism: New Light on the Ancient Tradition of Inner Knowing by Stephen Hoeller

The Mystery-Religions by S. Angus, particularly chapters II & III: "What is a Mystery-Religion?" and "The Three Stages of a Mystery"

Sacrifice and Sacrament by E.O. James (Nothing esoteric here, but still a helpful overview.)

NATURAL SACRAMENTS

The natural sacraments are Love and Will. They are the fundamental principles upon which all possible manifestations and hidings of divinity are founded. E.G.C. holds no authority over the natural sacraments, these being the magical preconditions of the Church, and of life and existence generally. The maximal fulfillment of these sacraments in the life of the individual is indicated by the final clause of the Oath of a Master of the Temple: "That I will interpret every phenomenon as a particular dealing of God with my Soul."

It is love which is the centripetal power of the universe; it is by Love that all creation returns to the bosom of God. The force which projected all things is Will, and Will is the centrifugal power of the universe. Will alone could not overcome the evil which results from the limitations of Matter; but it shall be overcome in the end by Sympathy, which is the knowledge of God in others — the recognition of the omnipresent Self. This is Love. And it is with the children of the Spirit, the servants of Love, that the dragon of Matter makes war.

--Dame Anna Kingsford

Philosophers are accustomed to speak of the will...--Section 19 of Beyond Good and Evil by Saint Friedrich Nietzsche

The Will Accomplishes Everything which It Does Not Desire by Saint Alphonse Louis Constant

Love is the Realization of the Impossible by Saint Alphonse Louis Constant

Love from Little Essays Toward Truth by Saint Sir Aleister Crowley (offsite)

CARDINAL SACRAMENTS

Cardinal sacraments are those by which the Church distinguishes its members from the profane, and distinguishes among its members. There are only five of these: Baptism, Confirmation, Ordination, Last Rites, and the Eucharist of the Gnostic Mass. They correspond to water, fire, air, earth and spirit, respectively. Cardinal sacraments are also the ones that might be viewed by the Church as requiring episcopal and/or

sacerdotal participation to be valid. This stipulation makes obvious sense in the cases of both the Eucharist of the Gnostic Mass, and the sacraments that affect affiliation and status in the Church. Last Rites is a trickier instance. Since we don't hold any doctrine that penalizes those who die without Last Rites, the responsibility and concern for their cardinality lies not with the adherent, but with the Church. While non-clergy might effectively administer to the spiritual needs of the dying, they could not absolve the Church of the responsibility for action from its clergy, if needed or desired by a dying member.

The Natural and Cardinal sacraments together form a set of seven parallel and analogous to the seven sacraments of Orthodox Christianity, where Love and Will can be read as Marriage and Penance, respectively.

Baptism

Crowley's Notes toward a Baptism Ritual (offsite)

Ceremony of Baptism for a Child (offsite)

Ceremony of Baptism for an Adult (offsite)

Baptismal Exhortation--for use in ceremonies of adult baptism

Discourse on the Seventh Article of the Creed--regarding the Baptism of Wisdom

Confirmation

Confirmation Ceremony (offsite)

Ordination

Diaconal Ordination Ceremony (offsite)

The Role and Function of Thelemic Clergy in Ecclesia Gnostica Catholica by Tau

Apiryon (offsite)

The Powers of the Priests by Eliphas Levi

The Sacerdotal Function in Thelemic Gnosticism--some notes

An Elective Method of Astral Training--for E.G.C. Clergy

"Section 2" Reading List for Aspiring Clergy--books, principally fiction, of a generally suggestive and helpful kind

Last Rites

Ceremony of Last Rites (offsite)

Liber CVI (offsite)

The Eucharist of the Gnostic Mass

A First Look at the Gnostic Mass--a primer on participating as a congregant in the church's ritual

Annotated Ritual of the Eucharist--An unauthorized edition of the ritual of our central sacrament, with practical commentary by T Polyphilus

Music Program for the Gnostic Mass--Arranging for the use of recorded music to accompany the ceremonies

A Verb for the Gnostic Mass--lexical reflection

An Alternate Anthem for the Gnostic Mass--Approved by the Patriarch for use with Liber XV

Conditions for Eucharistic Magick--a homily on chastity, fasting, and aspiration

Discourse on the Sixth Article of the Creed--regarding the miracle of the Mass

Waves of Aethyr, Houses of the Sun--the horary consideration in the thaumaturgy of the Gnostic Mass

Sacred Weapons of the Mass--an overview of the principal ritual implements involved in the Gnostic Mass

The Gnostic Mass as Biological Allegory--a speculative reading, with caveats

One Mass, Four Worlds--qabalistic readings of Gnostic Mass arrangements

An Astral Account of the Gnostic Mass--idiosyncratic notes on subtle phenomena

Apocalyptic Symbolism in the Gnostic Mass--some correlations and correspondences

Magick of the Urpflanze--study of a formula extrapolated from an incantation of the Priest in the Gnostic Mass

Reflections on "Thou Who art"--regarding the Office of the Anthem in the Gnostic Mass

The Thelemic Tersanctus of the Gnostic Mass--AGIOS AGIOS AGIOS IAW as a ritual and magical formula

A Masonic Glossary of the the Gnostic Mass--technical terms from Liber XV, as understood in late 19th and early 20th century Freemasonry

Advice for Deacons--an entire manual of diaconal technique, written when I was the Deacon from Hell, Dionysus Soter. The text includes a foreword by Sabazius X°, and was formatted by Fr. Sharash. The file is in Adobe Acrobat format. The following topics are addressed:

Dimensions of the Diaconate

Temple Stewardship

Direction of the People

Direction of the Children

The Calendar

The Collects

Miscellaneous Innovations and Controversies

ADDENDA to Advice for Deacons (2009 e.v.)

PUNCTUAL SACRAMENTS

Punctual sacraments are the ceremonies celebrated within the community of the Church to mark critical events in the lives of individual members. The punctual sacraments of "of will" are the Feasts for Water and Fire (passage to maturity). The punctual sacraments "of love" are the Feast for Life (infant benediction), Marriage (nuptial benediction), and Greater Feast for Death (funeral ceremony). All of these sacraments have the highest sanction. They are referenced in the Collects of the Gnostic Mass, and except for Marriage, they are listed in CCXX II:41. (Marriage is mentioned in the text of Liber XV.)

Unlike the cardinal sacraments however, these only provide festivity, solemnity and benediction to events that happen with or without the participation of the Church. No one is any less "married" for not having an E.G.C. wedding, than they are less dead for

not having a Greater Feast ceremony.

Will

Feast for Fire

Feast for Water

Love

Ceremony for a Feast for Life by Helena and T. Apiryon (offsite)

A Marriage Ceremony by Dionysos Thriambos

A Wedding Ceremony by Helena and T. Apiryon (offsite)

Yet Other Marriage Ceremonies

The Sovereignty of Marriage--an essay by Dionysos Thriambos

Ceremony for a Feast for Death by T. Apiryon (offsite)

INSTRUMENTAL SACRAMENTS

Instrumental sacraments address the sanctification of environments and implements, and they fall into two classes. Instrumental sacraments “of the sanctuary” are those that address the materials used by officers and congregations of the Church as such. Instrumental sacraments “of the home” are those directed to personal and routine objects and spaces.

Sanctuary

Consecration of the Oil by T. Apiryon (offsite)

Consecration of the Hallows--Stele, Lance, Cup, Paten, Sword

Ante-Mass Ritual--a preparation of temple and officers

Preparatory Regimen for Gnostic Mass Officers

Sacristy Prayers--fortifying the priest for the Mass

Charges for Officers

Hallowing a Bell

Candle Blessing

Consecration of a Sacerdotal Crown

Consecration of a Sacerdotal Robe

Consecration of a High Altar

Home

Blessing of a Domicile

Invocations at Table

Prenatal Blessing

Installation of a Domestic Relic

Blessing of Domestic Animals

REMEDIAL SACRAMENTS

Remedial sacraments are those intended to relieve distress or resolve disharmony in a household or congregation.

Formula for Renouncing Slave Religion

Dissolution of Marriage

Ceremony for Visitation and Administration of the Virtues to the Sick by T. Apiryon, Helena, and T. Sir Hasrim (offsite)

OCCASIONAL SACRAMENTS

Occasional sacraments are communal observances oriented to annual or other periodic dates. The ceremonies in the following list marked with an asterisk (*) are suitable as sacraments for the occasions named, but may be celebrated on other dates and for other reasons.

A Liturgical Calendar for Thelemic Gnosticism

Office of Readings for the High Holy Days by the Companions of Monsalvat (offsite)

Service Celebrating the Feast for the First Night of the Prophet and His Bride

Alchemical Wedding of Ra-Hoor-Khuit (Third Day of the Writing of the Book of the Law)

Service Celebrating the Feast for the Supreme Ritual (Vernal Equinox)

Service Celebrating the Feast of the Initiation of the Prophet

Service Celebrating the Feast of the Annihilation of the Prophet

Daimonic Vespers (Winter Solstice)*

Feasts of the Cross-Quarters, i.e. Feast of the Stars, Feast of Cattle, Feast of the Lion-Serpent, Feast of the Dragon

Ass Festival (Feast of Saint Friedrich Nietzsche)*

Blessing of Domestic Animals (Feast of Dame Anna Kingsford)

Feast of Babalon (Feast of the Apparition of the Daughter of Fortitude)

PRACTICAL SACRAMENTS

Practical sacraments are rituals and disciplines used by individual Thelemic Gnostics for personal realization. The most succinct piece of "prophetic" instruction that we have on this score is De Cultu, the sixteenth chapter of Liber Aleph vel CXI:

Now, o my Son, that thou mayst be well guarded against thy ghostly Enemies, do thou work constantly by the Means prescribed in our Holy Books.

Neglect never the fourfold Adorations of the Sun in his four Stations, for thereby thou doest affirm thy Place in Nature and her Harmonies.

Neglect not the Performance of the Ritual of the Pentagram, and of the Assumption of the Form of Hoor-pa-Kraat.

Neglect not the daily Miracle of the Mass, either by the Rite of the Gnostic Catholic Church, or that of the Phoenix.

Neglect not the Performance of the Mass of the Holy Ghost, as Nature herself prompteth thee.

Travel also much in the Empyrean in the Body of Light, seeking ever Abodes more fiery and lucid.

Finally, exercise constantly the Eight Limbs of Yoga. And so shalt thou come to the End.

Each individual must establish his or her own practical sacraments along these lines.

But the following items are drawn from my personal practice. Many of them are drawn

from my private ritual canon: the Latrant Deity Project.
Liber Resh vel Helios (YouTube playlist)
Solar Adorations
Lunar Adorations
Assumption of the Form of Hoor-pa-Kraat
A "Lesser" Pentagram Ritual
A Short Eucharist (Acrobat file)
A Threefold Eucharist
Angelic Mass of the Phoenix
Nepios
Elemental Invocations
Planetary Invocations
A Puissant Ritual
Furnace of Ecstasy

Classifications: | Natural | Cardinal | Punctual | Instrumental | Remedial | Occasional | Practical

Love is the law, love under will.

Altar Call
Vigorous Food & Divine Madness
<http://oto-usa.org/bodies.html>
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U.S. Grand Lodge, Ordo Templi Orientis

US Local Bodies

All U.S. local bodies are listed below. For a list of local bodies outside the U.S., see the [international contacts](#) page.

You can sort the list by body name or state by clicking on the column headings. Body links lead to local body websites for those bodies which have websites; for others, a page giving email or postal contact information is displayed instead. See below for other ways to view this information.

Name	City	State
418 Lodge	Sacramento	CA
AHBH Camp	Las Vegas	NV
Abrahamadabra Oasis	Portland	ME
Ad Astra Oasis	Denver	CO
Alombrados Oasis	New Orleans	LA

Aum Ha Oasis	Chicago	IL	
Azul Nox Encampment	Hanover	PA	
Black Sun Oasis	Akron	OH	
Blazing Star Oasis	San Francisco	CA	
Blue Equinox Oasis	Royal Oak	MI	
Bubastis Oasis	Dallas	TX	
Coph Nia Oasis	Eugene	OR	
Dove And Serpent Oasis	Atlanta	GA	
Golden Lotus Oasis	Mission Viejo	CA	
Heru-Behutet Oasis	Kansas City	KS	
Heru-Ra-Ha Lodge	Newport Beach	CA	
Horizon Oasis	Seattle	WA	
Horus Oasis	Salt Lake City	UT	
Knights Templar Oasis	Salem	MA	
Lapis Lazuli Camp	Phoenix	AZ	
Leaping Laughter Lodge	Minneapolis	MN	
Mitra-Varuna Camp	Bloomington	IN	
NOX Oasis	Ogden	UT	
Onnophris Oasis	Indianapolis	IN	
Pyramid Lodge	Buffalo	NY	
Samadhi Camp	House Springs	MO	
Scarlet Woman Lodge	Austin	TX	
Secret Centre Camp	Orlando	FL	
Sekhet-Bast-Ra Oasis	Oklahoma City	OK	
Sekhet-Maat Lodge	Portland	OR	
Seven Spirits Camp	Tucson	AZ	
Sirius Camp	Oakland	CA	
Sol Invictus Oasis	Fayetteville	AR	
Star Sapphire Lodge	Los Angeles	CA	
Starry Bayou Encampment	Houston	TX	
Subtlety or Force Encampment	Albuquerque	NM	
Swirling Star Oasis	Miami	FL	
Tahuti Lodge	New York	NY	
Thelesis Lodge	Philadelphia	PA	
Theorte Ekstasis Camp	Louisville	KY	
Vortex Oasis	Tacoma	WA	
Warrior Island Camp	Jacksonville	FL	
William Blake Lodge	Baltimore	MD	
Xanadu Oasis	Reading	PA	

Alternate viewing formats

This page is designed to be compact for easy browsing. Local body information is also available in a variety of other formats:

A directory containing all contact information for every local body on a single page.

An interactive Google map showing body locations.

A Google Earth overlay showing body locations. This requires that you have Google

Earth installed before clicking the link. If you add the resulting folder to your "My Places" collection, it will automatically stay up to date as local body information changes.

An Excel spreadsheet containing all public local body information.

A simple XML file containing all public local body information.

Terminology

Note that the terms Camp (or sometimes Encampment), Oasis, and Lodge simply refer to the three categories of OTO local bodies. Camps tend to be smallest and generally do not perform initiations; Oases are larger and initiate through III°; Lodges are larger still and initiate through IV°/P.:l.:. There are some exceptions to this pattern, but it holds more often than not.

Camps in Formation

The Electoral College of U.S. Grand Lodge encourages the development of new local bodies in unserved areas of the country. Its "Camps in Formation" program recognizes individuals who are attempting to organize such bodies. Other prospective members in such areas may wish to contact the organizers to assist in the Camp formation process. The E.C. maintains a list of current Camp in Formation organizers and their locations.

Reporting body information changes

If you are a local body officer and want to report new or changed contact information, please see the local body website policy page for instructions.

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Webmaster email: webmaster@oto-usa.org

<http://hermetic.com/dionysos/exits.htm>

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References and Referrals

Sub Umbra Alarum Tuarum JHVH

Church Bodies | Clergy Colleagues | Bygone Blessed | Scriptures and Scrawls
Asinus Rumintis | Ecce Asinum | Vigorous Food & Divine Madness

Church Bodies

Ecclesia Gnostica Catholica in America
Circle of Stars Sanctuary of Austin, Texas
Aum.Ha.Oasis of Chicago, Illinois
Ecclesia Gnostica Catholica in Britannia
Ordo Templi Orientis Australia
O.T.O. Worldwide

Clergy Colleagues

Craig Berry
Vere Chappell Thelema Home Page
Lon Milo Duquette
Bill Heidrick His Magick and Mysticism and Cross References
Richard Kaczynski
Ministerio Caritas
Rodney Orpheus
Sabazius The Invisible Basilica
Tahuti & Mara GnosticMass.org
Brandy Williams

Bygone Blessed

Blake Digital Text Project
Blavatsky Net
Jordanus Brunus Nolensis
Ida Craddock
The Libri of Aleister Crowley
John Dee Publication Project
Anna Kingsford
The Swinburne Archive

Scriptures and Scrawls

Liber AL vel Legis--"The study of this book is forbidden."
The Ape of Thoth--An invaluable reference for Thelemic scriptures
The Papyrus of Ani--Budge's Egyptian Book of the Dead
The Bible--"recounts many tales of folk-lore and magical rites"
The Gnosis Archive--Classical Gnosticism and Christian Neo-Gnosis
The Quran--Don't let a book distract you from the angels knocking at the tavern door!
The Tawasin of Mansur al-Hallaj--Mystical jewels
Chuang Tzu
Tao Te Ching--Or try Crowley's "translation"
Hypnerotomachia Poliphili

The LiveJournal of T Polyphilus: ASINUS RUMINTIS

Episcopal youtubery: ECCE ASINUM

Vigorous Food & Divine Madness
<http://paradoxosalpha.livejournal.com/>
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ASINUS RUMINTIS
20 most recent entries

Date: 2009-12-23 09:28
Subject: ZIDmas Carol
Security: Public
(Note that the unsung eleventh week fulfills the last remaining promise.)

In the tenth week of prayer, my angel promised me
a dew-written message to see.

In the ninth week of prayer, my angel promised me
two turtledoves,
and a dew-written message to see.

In the eighth week of prayer, my angel promised me
three brimming jars,
two turtledoves,
and a dew-written message to see.

(the remaining weeks, with explanation)

post a comment

Date: 2009-12-19 10:04
Subject: still the reason for the season
Security: Public

The pole of the heavens generates the season according to the angle with which he penetrates the center of the earth.

S.A. Mackey, Mythological Astronomy (1827)

emphases added

3 comments | [post a comment](#)

Date: 2009-11-15 14:31

Subject: Book Review: Idols of Perversity: Fantasies of Feminine Evil in Fin-de-siecle Culture

Security: Public

If not so much as a pervert, I am at least on the record as an idolater. When I first saw this book, with its cover showing Salome with her charger, I was interested. A quick scan of the table of contents showed topics like: "Maenads of the Decadence and the Torrid Wail of the Sirens," and "Connoisseurs of Bestiality and Serpentine Delights; Leda, Circe, and the Cold Caresses of the Sphinx," and "Judith and Salome: The Priestesses of Man's Severed Head." I knew I would need to read it.

(full review, with pictures)

1 comment | [post a comment](#)

Date: 2009-11-03 18:51

Subject: la petite mort et son superieur inconnu

Security: Public

9 comments | [post a comment](#)

Date: 2009-10-28 09:29

Subject: why do "resh"?

Security: Public

Liber Resh vel Helios sub figura CCXX

666 remarked that advanced practitioners could use this ritual to draw on the spiritual power of the sun. In my experience, this ritual properly performed has the further effect of converting the power of the physical rotation of the earth--which produces the effect of the motion of the sun--into the practitioner's spiritual aspiration to (or communion with) his or her star, i.e. personal genius. It effectively induces a current through the continual observation of the circular motion of the outer world, propelling the ritualist on a linear path of interior initiation. "O my darling, I also wait for the brilliance of the hour ineffable, when the universe shall be like a girdle for the midst of the ray of our love, extending beyond the permitted end of the endless One." --Liber LXV, IV:64

The key to all this success can be found in the oft-neglected points 5 & 6 of the ritual.

The practice rests on the work of 666 in practical comparative religion, applying the most potent techniques of the religions of the Old Aeon to the Work of the New. Let us thus witness to the power of our Father the Sun openly in the marketplaces and secretly in the chambers of our houses.

13 comments | [post a comment](#)

Date: 2009-10-19 10:57

Subject: BO OKs MD-RXd MJ

Security: Public

For crying out loud, what took this so long? I know a three-page federal policy directive isn't like writing a book review, but it's a simple, humane, cost-saving reform that the Obama DOJ could implement all on its own in a straightforward command hierarchy.

Well, it's some good news anyhow.

2 comments | [post a comment](#)

Date: 2009-10-14 10:33

Subject: vegetation of the gnosis

Security: Public

The stages of vegetation pronounced by the Priest on the first step of the dais in the Ceremony of the Introit constitute a specific formula of magick that could be applied to nearly any human enterprise, since "Every willed act is a magical act." But the text of Liber XV directs our attention particularly toward its use in the invocation of Love as an image of the divine. We might profitably consider what Liber Nu calls the "first practice of Intelligence": the appreciation of the rim of the Stele of Revealing as described in the stanza of Liber Legis I:14.

Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.

The growing plant, from its hidden seed to its full fruition, desires the unattainable: union with the heavens. It expresses its nature as a centrifugal striving, outwards towards Infinite Space. And yet every growth of the plant is already in space. Nuit is "above you and in you." (CCXX I:13) The Infinite curves itself in love around every point-of-view, and the Priest's acknowledgement of love as the divine image, of love as the law, is an invocation that transports him to the embrace of heaven.

1 comment | [post a comment](#)

Date: 2009-10-12 17:47

Subject: Happy Crowleymas

Security: Public

Not all the filth of London is thick enough to hide me from the Eye of God: & by that Ray I live.

--Aleister Crowley

There has been an update at Vigorous Food and Divine Madness, including materials from NOTOCON VII.

Special thanks to [info]scarletstar777 and Kikhos ba-Midhbar, among other novices, whose conversations helped to prompt and inform the new Addenda to Advice for Deacons.

As a special bonus for the Lesser Feast of the Prophet, [info]lammassu has completed the set of four Aum. Ha. Oasis Resh videos, with yours truly as imam.

2 comments | [post a comment](#)

Date: 2009-09-06 16:21

Subject: Review: Occult America, by Mitch Horowitz

Security: Public

Occult America by Mitch Horowitz is engaging, entertaining, and educational. It is not, however--despite the assertion of its subtitle--"the secret history of how mysticism shaped our nation." For one thing, it is not a single history; it is a bricolage of tangentially-related sketches and investigations regarding a topic that Horowitz never manages to subject to any theoretical treatment, nor to encompass with a larger narrative. (An earlier attempt that did succeed in this regard is Catherine Albanese's *A Republic of Mind and Spirit*.) The closest he comes to answering his own initial question "What is the occult?" is to propose that it comprehends all those techniques and teachings that purport to put people in communication with an "unseen world." But surely many of the most common and non-"occult" of spiritual traditions do so as well.

([read the rest of the review](#))

[post a comment](#)

Date: 2009-08-28 16:30

Subject: Review: Lucid Dreaming, by Stephen LaBerge

Security: Public

LaBerge's highly readable treatment of this interesting topic rightly gives it much greater significance than it is generally accorded. My 1986 mass paperback copy promises on the back cover a "systematic, step-by-step program" to cultivate lucid dreaming, but that's not a fair characterization of the contents. While LaBerge does insist that lucid

dreaming is trainable, and he details a couple of the most useful procedures for that purpose, the book's scope is really much broader. The author provides a full summary of the state of research on the topic up to and including his own. At least one full chapter of the book is devoted to explanations of the function and meaning of ordinary dreams, and his conclusions on these lines are both flexible and well-reasoned. The information offered is founded in sleep lab research of the late 20th century, but the presentation draws on and discusses traditional lore such as Tibetan dream yoga and Sufi teaching stories.

I did find it surprising that a researcher addressing non-ordinary states of consciousness would take the sort of pre-Ericksonian view of "hypnotizability" that LaBerge does, when insisting that hypnosis will facilitate lucidity training for only a small minority of subjects. (172) But this quibble paled beside the quantity of good sense and healthy encouragement to be found in the volume. Another surprise was the final pages' appeal for funding and participants in LaBerge's "Lucidity Project," that gave the book a faint aftertaste of old-fashioned occultist organizing and self-promotion.

(read the rest of the review)

8 comments | post a comment

Date: 2009-07-21 08:15

Subject: Hail unto thee!

Security: Public

An ongoing project of terrestrial Thelemites: World Wide Resh, thanks to the industry of [info]lammassu.

We've generated footage for three of our four Chicago Resh videos, and probably a good out-takes segment besides. Each time we shoot, we get curiosity from bystanders. (Or, conversely, the woman so intent on her cell phone that she has to walk through the middle of the shot, and reacts with unthinking hostility when someone tries to warn her away.)

After doing noon, we were approached by a fellow in a t-shirt that proclaimed him a devout Christian. I think he was a youth pastor or something of the sort. He asked what we were about, and I happily answered him that we were Thelemites enacting a ceremony prescribed by Aleister Crowley for daily devotion to the Sun.

"Do you think it hears you?" inquired the man.

"What? Uh, of course not!" I said. Had I been in cruel godstomping mode, I would have continued: "Oh, wait--you think Jesus hears you, right? Hahahahaha." But I was in friendly promulgating mode, so I explained to him that since we're residents of the Solar System, the Sun is He in whom we live and move and have our being. That the planets are sort of like sensory organs of a grand cosmic beast with the Sun at its heart. And

that we are like the eyelashes of that god. We pause four times daily to reconnect with the solar center.

"So, you don't believe in the Bible," he ventured.

"What's not to believe in? I have a shelf of Bibles at home! I probably read the Bible a lot differently than you do, is all." I mean, whoever heard of somebody saying they "don't believe in" the Odyssey, or Blake's Jerusalem?

As he walked away, he assured us: "See, I wasn't afraid to talk to you!" That seemed rather a misconstrual of our motives.

11 comments | [post a comment](#)

Date: 2009-06-23 21:39

Subject: Review: Satan Wants Me, by Robert Irwin

Security: Public

Irwin weaves a terrific tale of the "Summer of Love Under Will": a hippy college student in London gets into more occultism than he bargains for. The story is enchanting, revolting, hilarious, nostalgic, riveting, and pathetic by turns, and the magick, the drugs and the weird sex are all pretty credible--even as outre as they become.

The entire book is written as a diary, initially undertaken as a magical record in obedience to the "Black Book Lodge," a persistent old schism (of Irwin's invention) from Crowley's A.'.A.'. The journal format is not merely an homage to or evocation of classic horror fiction like Stoker's Dracula, it is a faithful representation of the sort of document that modern magical practice actually generates. It repeatedly inspired me with envy; would that my own diary were as witty and perceptive as that of Irwin's protagonist! In that sense, it can serve as a goad for working occultists today.

The author's 1967 photo portrait on the back inside jacket (also in the background of the paperback cover) provides further evidence for the idea--which must occur to any informed reader--that he drew significantly on personal experience in constructing this delectable yarn.

[post a comment](#)

Date: 2009-06-18 07:44

Subject: I was curious, and I found out

Security: Public

Persian language

...has no grammatical gender, not even "natural" gender,

...comprehends Farsi (Iran), Tajiki (Tajikistan), and Dari (Afghanistan) among its principal dialects,

...is an Indo-European language most often written in Arabic characters (with four bonus letters not found in Arabic),

...is written in a modified Cyrillic alphabet in Tajikistan, and

...is called Finglish or Penglish when written in Latin characters.

The 1001 Nights was based on a prior collection in Persian, and only became "Arabian" in the 9th century e.v. (The Scheherezade frame-narrative seems to date from the 14th century.)

When medieval Persia fell under the rule of the Ummayyad and Abbasid caliphates, Persian was banned in favor of Arabic, but Islam remained an elite religion of the rulers. Only after the revival of Persian language and literature in the 9th and 10th centuries e.v. ("Persianization") did Islam become a popular religion throughout the region.

Use of the unique Persian alphabet, or Old Persian cuneiform, did not survive Islamicization. Old Persian was a much more inflected language, with extensive grammatical gender and eight different cases.

3 comments | post a comment

Date: 2009-06-15 19:25

Subject: Hidden Wisdom

Security: Public

Iranaeus describes Gnostic biblical interpretation as "dismembering the body of truth," implying that Scripture is like a "body" encompassing the totality of truth (soma tes aletheias). By their heretical, perverse mode of reading, the Gnostics "dismember," as it were, truth.

--Guy G. Strousma (2005),

Hidden Wisdom: Esoteric Traditions and the Roots of Christian Mysticism, p. 115

(Read my review of Strousma's book.)

2 comments | post a comment

Date: 2009-06-04 08:05

Subject: The Feast of Giacomo Casanova

Security: Public

Casanova's exploits as a Freemason, faux(?)-Rosicrucian, alchemist and magical confidence-man all rest within a larger context, where the freethinker and libertine

seems to have enjoyed a genuine conviction of the reality of his personal daimonic genius. Writing of his first hardships as a prisoner, Casanova reflects, "My Genius diverted himself in this fashion in order to give me the pleasure of making comparisons." The name of this Guardian Angel was
P A R A L I S.

Casanova reflects on the Mysteries.

2 comments | [post a comment](#)

Date: 2009-05-08 10:28

Subject: confirming those baptized as adults

Security: Public

(promoted from a comment made in another journal)

Once in a while, I note that some people think our ceremony of confirmation in the Gnostic Catholic Church is superfluous or oxymoronic. As best as I understand it, the argument goes that since we don't inflict involuntary infant baptism on our members, they don't need to be "confirmed." I disagree with this critique, and not only (or even mostly) because of the tradition of confirmation as a cardinal sacrament of both apostolic Christian and Neognostic churches.

In primitive Christianity, adult converts went through a ceremony that included an initial exposure to the creed (and in which they also typically received bread and salt sacramentally), to inaugurate a catechumenal period in which they would prepare for full membership through baptism.

In EGC, our "baptism" takes the place of such a catechumenal ceremony, while our "confirmation" serves the role of the antique baptism, at least with respect to communal ties and individual status. It makes sense that we who are directed to "worship...with fire and blood" should have a solar and martial confirmation ceremony as the real admission to lay membership, while the watery and lunar baptism is a preliminary. (Of course, the old Piscean agenda would place the emphasis on water.)

5 comments | [post a comment](#)

Date: 2009-05-07 20:35

Subject: shall we promulgate?

Security: Public

[info]sphinxie and I are flogging the Law and our Order on the front page of Reality Sandwich.

11 comments | [post a comment](#)

Date: 2009-05-07 08:04

Subject: National Day of Prayer (invoke often)

Security: Public

GLORIA PATRI RA

The lord and giver of life

Beams forth the world's nourishment

Ever-present, ever-radiant;

It is we who travel through Amenti

At nine hundred miles per hour.

GLORIA FILIO HOOR

With blood-stained spear and brilliant crown

The Child issues the decree:

Do What Thou Wilt!

The Law of the Battle of Conquest

Is a curse to be desired.

GLORIA SPIRITUI SANCTO KHUIT

The cooing of the dove

Opens the gates of Hell:

From deep within sounds the serpent's hiss,

Summoning us to joyful worship.

Our orison: HRILIU!

AUM HA

[11 comments](#) | [post a comment](#)

Date: 2009-04-23 08:20

Subject: The Feast of Saint Sir Richard Payne Knight

Security: Public

Unto him may there be granted the accomplishment of his will!

The Greeks, and all the Celtic nations, accordingly, burned the bodies of the dead, as the Gentoos do at this day; while the Egyptians, among whom fuel was extremely scarce, placed them in pyramidal monuments, which were the symbols of fire; hence come those prodigious structures which still adorn that country. The soul which was to be emancipated was the divine emanation, the vital spark of heavenly flame, the principle of reason and perception, which was personified into the familiar daemon, or genius, supposed to have the direction of each individual, and to dispose him to good or evil, wisdom or folly, and all their consequences of prosperity and adversity. (Discourse on the Worship of Priapus, ch. XI, pp. 191-2)

[post a comment](#)

Date: 2009-04-16 08:17

Subject: wow

Security: Public

Wow!

Wow?

Wow.

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ORIGIN

Vigorous Food & Divine Madness is a continuing accumulation and dissemination of Thelemic ecclesiastical and magical materials by T Polyphilus. This is the site formerly known as "The Exposed Adytum," by the Thelemite formerly known as Dionysos Thriambos. Prior to that, it was "The Deacon from Hell" by Dionysus Soter.

CHANGES

Crowleymas, Anno Legis IV xvii (12 October 2009 e.v.)

The Great Beast Was Here, an introduction to Thelema and O.T.O.
Annihilation of the Prophet, revised and expanded ritual for 3 December
Addenda to Advice for Deacons
The Feast of Babalon, revised as performed for NOTOCON VII, with additional notes by the author
Unity Uttermost Showed: Text of Opening Address from NOTOCON VII

Feast of Sir Paschal Beverly Randolph, Anno Legis IV xvii (29 July 2009 e.v.)

New Ritual: Hallowing a Bell
New: Music Program for the Gnostic Mass
Revised: Annotated Ritual of the Eucharist (pdf)
Thingamification of Masonic Book Reviews
Updated References and Referrals

Feast of Saint Jacobus Burgundus Molensis the Martyr, Anno Legis IV xvi (18 March 2009 e.v.)

New Ritual: Threefold Eucharist
Notes: A Verb for the Gnostic Mass
Study Reference: "Section 2" Reading List for E.G.C. Aspirants
Musical Scores: Priest and Chorus parts of the Tu Qui Es anthem, settings composed by Oliver Althoen of Golden Lotus Oasis

Winter Solstice, Anno Legis IV xvi (21 December 2008 e.v.)

New Ritual: Formula for Renouncing Slave-Religion
New Ritual: Installation of a Domestic Relic
Preparatory Regimen for Gnostic Mass Officers
A new sacristy prayer (previously blogged)
A discourse (previously blogged) On the First Initiation of the Prophet
Revised in light of practice: Service for the Feast of the Initiation of the Prophet
Also, removed some links to off-site rituals which are no longer available.

Feast of Saint Theodor Reuss, Anno Legis IV xvi (28 October 2008 e.v.)

A new ritual, never before published: Prenatal Blessing ceremony

A sermon, previously published in The Journal of Thelemic Studies: Discourse on the Nepios

Also, posted the song Superabimus, a handful of revisions to the liturgical calendar, and a couple of new entries among my Masonic book reviews:

Eliphas Levi and the Kabbalah: The Masonic and French Connection of the Western Mystery Tradition by Robert L. Uzzel, Ph.D., and

The Genesis of Secrecy: On the Interpretation of Narrative by Frank Kermode.

Summer Solstice, Anno Legis IV xvi (20 June 2008 e.v.)

NEW: The Feast of Babalon, a ceremony by Soror Alchymia Ghanima.

A significant revision of Daimonic Vespers.

Added antimimension graphic by Fr. Nur-I-Siyah to the page on consecration of a High Altar.

Feast of Saint Elias Ashmole, Anno Legis IV xvi (18 May 2008 e.v.)

New files, never before published:

ALTAR CALL

Annotated Ritual of the Eucharist with full practical commentary on Liber XV (Acrobat file).

A Short Eucharist for routine domestic use (Acrobat file).

Some previously-blogged discourses, originally delivered at Thelemic Symposium VII of Sekhet-Maat Lodge:

What Is Thelema?

Science, Religion, and Thelema

Our Children

Also, revised my liturgical calendar to add feasts for a variety of heroic individuals not yet recognized through the Orders of the Lion and Eagle nor EGC canonization.

Feast for the Supreme Ritual and the Equinox of the Gods, Anno Legis IV xvi (20 March 2008 e.v.)

I have launched the new department HYMNS OF THE GNOSIS. It includes musical scores and audio files for Thelemic liturgical music as well as a brief history of the Unknown Rivers choir. Additions and revisions to other departments include:

First publication of the ritual for a Ceremony Celebrating the Feast of the Initiation of the Prophet

Ditto for a Ceremony Celebrating the Feast of the Annihilation of the Prophet

updated References and Referrals

Happy new year!

Third Day of the Feast of the Writing of the Book of the Law, Anno Legis IV xv (11 April 2007 e.v.)

The new department SACRAMENTAL THEORY AND PRACTICE is complete. This department includes my latest theory and taxonomy of Thelemic sacraments, along with new and revised rituals that I have written, and links to official and significant rituals written by others. Documents previously unpublished on this site include:

Notes on the Sacerdotal Function in Thelemic Gnosticism

An Elective Method of Astral Training for E.G.C. clergy

Feasts for Fire and Water--partial publication of a suitable ritual

A Marriage Ceremony by which I was married

Yet Other Marriage Ceremonies and considerations for Thelemic wedding liturgies

Sacristy Prayers fortifying the priest for the Mass

Candle Blessing

Ritual for the Blessing of a Domicile

Invocations at Table for meals

Service Celebrating the Feast for the First Night of the Prophet and His Bride

Service Celebrating the Feast for the Supreme Ritual

Daimonic Vespers

My personal ritual for Solar Adorations

Reflections and practices concerning The Form of Hoor-pa-kraat

The holy prayer Nepios

There has been some cleanup and minor editing in the existing departments as well.

Feast of Saint Sir Richard Francis Burton, Anno Legis IV xiv (20 October 2006 e.v.)

I have assembled the new department SERMONS, EXPATIATIONS AND DISCOURSES.

The new department includes categories regarding Ritual Settings for Thelemic Gnostic Sermonizing, Discourses on the Creed of Liber XV, Onolatrous Sermons from the Cult of the Gnostic Ass, and Other Expatiations on Our Mysteries.

The Discourses on the Creed category includes an article-by-article examination of the Creed, previously only available to filtered users on my blog.

All materials from the old Exposed Adytum site that link from the new Sermons department have been proofed, repaired, and updated.

I added some introductory text to the Traditions department.

I fixed some formatting in The Moon Under Her Feet and added an image to Formula Delta.

Feast of Saint Robertus de Fluctibus, Anno Legis IV xiv (8 September 2006 e.v.)

Some text has been added to the main page, and I have assembled the department TRADITIONS ANTECEDENT TO NEW AEON GNOSTICISM.

The new department includes categories regarding Early O.T.O., Freemasonry, Christianity, Gnosticism, Hermeticism, Theosophy, and Paganism.

All materials from the old Exposed Adytum site that link from the new Traditions department have been proofed, repaired, and updated.

A reading list regarding esoteric apocalypticism has been added to Apocalyptic Symbolism in the Gnostic Mass.

Reviews of The Rose Croix, and two books of counter-anti-masonry have been added to the Masonic book reviews.

I made significant additions and edits to When Is a Pagan Not a Pagan?.

Two new pages carry feature book reviews: Drudgery Divine and The Triumph of the Moon, on early Christianity and Neopaganism, respectively.

New page: The Moon Under Her Feet, a slight edit of my original, unabridged nomination of Anna Kingsford to the Order of the Eagle (never previously published)

New page: Euhemerism Is Superstition, a theological rant.

New page: Formula Delta, a devotional poem from traditional Hermetic materials, suitable for ritual use.

New page: The Visible Object, a rant championing Hermetic idolatry, condensing the "Idol Idyll" posts from my blog.

Feast of the Beast and His Bride, Anno Legis IV xiv (12 August 2006 e.v.)

First update in precisely three years.

NEW NAME, NEW POINT OF ENTRY. Please update your links.

There has been an update to my ecclesiastical resume.

Added new homepage.

Old homepage has been marked obsolete and will eventually be phased out altogether.

Revised and updated the links page.

Updated and redirected the main index

FORTHCOMING

Ritual: Service Celebrating the Greater Feast of the Prophet

Further scores and lyrics in the Songs department.

A lengthy comparative treatment of Thelema and Islam.

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Malaclypse the Younger

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Recent Additions
In the Featured Papers area....

Angelmas: An Enochian Sacrament. A mass by Michael Sanborn and the Enochian Liturgy Group of Thelema Lodge, O.T.O., incorporating prayers and operations from the angelic diaries of John Dee, and a eucharistic rite modeled on elements from the Book of Common Prayer used in Dee's time.
In the Classics of Magick area....

July 10: Transcendental Magic by Eliphas Levi. Part 1, concerning the theory of magick, is currently posted. Part 2 will follow shortly.
January 19, 2002 Transcendental Magic, Part 2 is finally done! Profuse apologies for the delay; between a couple of illnesses and a new computer that turned out to be a lemon, I had to start over again on this piece several times.
In the Frater Achad area....

Parzival on the Mystery of Sex. A private letter from Achad discussing sex in a Thelemic context.
July 10: Three more previously-unpublished essays!

Forthcoming Additions (whenever I get around to finishing them.)
In the Featured Papers area....

Experiences of the Master of the Temple. A condensed description of Norton II's initiation into the grade. Concentrates on the process aspect, showing how many primal realizations of the grade (as described by past Masters) fit into the progressive development of the grade's state of awareness.
In the Classics of Magick area....

The Key of the Mysteries by Eliphas Levi.
In the Frater Achad area....

Links to even more previously-unpublished works by the good Frater.
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(See also the Enochian Magick Reference and The Enochian Calls in the "featured papers" section.)

Astrological charts of John Dee and Edward Kelly. For the curious astrologer.

Godzilla Meets E.T., Part I

Drafts of sections from a contemplated book, expanding the Enochian Temples work into something resembling a full system of magick. This portion contains general discussion of the Enochian magick, the use of the Calls, and analysis of the Calls.

Godzilla Meets E.T., Part II

Discussion of the Elemental Tablets and the ranks of beings contained in them. Examination of their natures and relationships, and a detailed presentation of a new system of attributes. Contains some text and illustrations missing from previously published versions.

Analysis of the First Enochian Key

An older and somewhat different version of some material in Godzilla Meets E.T., Part I

Experiments with the Second Enochian Key

Description of experiments aimed at determining the proper use of the Second Key

The Zodiacal Round

A series of "channeled" verses depicting the creative cycle embodied in the Names of God in the Great Table.

The Lesser Angle Angels

A discussion of these beings from the Enochian-I mailing list.

The God-Names and Angels of the Lesser Angles

More detailed discussion of these beings and their natures.

Enochian Initiatory Workings

Brief outline of the use of the Enochian magick for self-initiation.

A Modified Hexagram Ritual for Enochian Workings

Charging a Tablet

Basic instructions for energizing the Great Table or the individual Tablets as talismans.

Enochian Dictionary

A text dump of my Enochian database, listing all the words of the Calls, all Heptarchic and Enochian divine names, and words from many other sources (Crowley, Laycock, etc.). Includes gematria values in four systems and source annotations.

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Enochian Magick Reference, version 0.8

(updated 11/21/03)

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Online resources

Note: Due to their large size, the illustrations for this document are on separate linked pages.

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The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic

Calls, Tablets and Liber Scientiae, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and Liber Loagaeth came to light by a more roundabout means.

In later years, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophesies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, politics, Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

The first system of magick given to Dee was the Heptarchia Mystica. This is a self-contained and moderately complex planetary magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and

the presentation of Liber Loagaeth.

Equipment

Ring, Lamens, and Holy Table

The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.

Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought together with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth (see below) were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation" (see below). In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table used to form the lamen. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations

involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.

The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other tomes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names outside the hexagram in the Sigil are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the hexagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For additional details on the formation of the Sigil, follow the hyperlink above.)

The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week.

The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: "Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God."

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table (called the Tabula Bonorum), dividing the angels into groups of seven, with a King and a Prince heading each group.

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

Wit and wisdom

The exaltation and government of Princes

Prevailing in counsel, and over the nobility

The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)

The qualities of Earth, and of Water

Knowledge of the Air and those that move in it

The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained.

Missing pieces

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been published to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed."

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of

reversed and normal letters from this missing diagram forms the circumference of the talisman.

Usage

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's ministers names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the Book of Enoch and as Liber Mysteriorum Sextus et Sanctus. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "logaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last

age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This

name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his magick. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and Liber Loagaeth, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

The Tablet of God, sometimes called the Tablet of Nalvage.

The first four Calls, delivered backwards a letter at a time, and their translations.

The fifth through eighteenth Calls, delivered forwards, without translations.

The names of the 91 Parts of the Earth in Liber Scientiae, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.

The relation of the Parts to regions of the Earth.

The four Elemental Tablets or Tables of Enoch.

The translations of the Calls previously given, and the specification of the correct ordering of the Calls.

The Call of the Ayres or Aethyrs

The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown

drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section. Reading the lines of the section horizontally gives the names of three groups of angels. Image of the Tablet of God

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy
			2. Presence
			3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	
			1. Power
			2. Motion
			3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	
			1. Action
			2. Events

3. Establishing

Lower right Life which is also Death The discord and lamentation of God

1. Lamentation

2. Discord

3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

"1. Its substance is attributed to God the Father.

"2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.

"3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.'"

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic"

in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "chresteos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables."

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets (described below), but the exact nature of the connection is a matter of speculation. The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of Liber Scientiae; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book.

Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but their wording is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese states that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings

and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) produced a revised Table now called the *Tabula Recensa*.

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in *Liber Scientiae*.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross. The four tablets are associated with the four traditional elements, following the same positions as the continents in the Tablet of God. (The *Tabula Recensa* changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was

for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm corresponding to various earthly territories. Each Angel rules a varying number of these regions.

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power. Image of the sigils on the Great Table

It could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final book version of Liber Scientiae.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely

dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in Liber Scientiae. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a scriber invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

The diaries have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a

means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using Liber Scientiae. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the*

Voice:

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

As a primarily religious organization, the CoS used the Calls as "tools for psychodramatic ritual"; i.e., as something mysterious to spiff up their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used by the CoS for explicitly magical purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the translations of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently involved in a long-term project exploring all of the 91 Parts of Liber Scientiae in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that Liber Loagaeth was actually a

cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

"For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements

inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted."

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness before the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Is Enochian a system of cryptography?

To be completed at a future date.

Is Enochian magick a fraud by Kelly?

To be completed at a future date.

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Hyatt, Christopher S., Ph.D. The Enochian World of Aleister Crowley (Enochian Sex Magic) Falcon Press, 1993 ISBN: 0-56184-029-7 Another description of the Golden Dawn system, with additions and extensions from the works of Aleister Crowley.

Other material related to Enochian and Heptarchic Magick

Crowley, Aleister. Liber LXXXIX vel Chanock, published in various compilations of his short works. Crowley's brief description of the Golden Dawn system of Enochian magick. He leaves out many essentials.

Crowley, Aleister. The Vision and the Voice, Sangreal Foundation, 1972, Dallas, TX. The magickal record of Crowley's explorations of the thirty Aethyrs of Liber Scientiae. With an introduction by Israel Regardie and extensive footnotes by Crowley.

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James, Geoffrey. Enochian Evocation: The True Calls, Gnostica Magazine, Sept. 1978, Llewellyn Publications, St. Paul, MN.

Laycock, Donald C., The Complete Enochian Dictionary, Askin Publishers, 1978, London, England, UK. [Reprinted by Weiser 1994] Recently reprinted in paperback.

MacLean, Adam. A Treatise on Angel Magick, Phanes 1990. The Golden Dawn relied almost exclusively on an eclectic mish-mash that was compiled almost two centuries after Dee's death called A Treatise on Angel Magick. It was this resource that cleared up Israel Regardie's confusion as to why Aleister Crowley (who used the keys as a means of pathworking) made certain numerological associations in his account of the experience. Transcript, in toto, of Harley 6482.

MacLean, Adam. Angelic Magic, part of his _Magnum Opus Hermetic Sourceworks Series_, a limited publication in England, contains a copy of Rudd's MSS. (8/95 rmcg): Same as "Treatise on ..." above. Magnum Opus Hermetic Sourceworks #15.

Rowe, Benjamin. Enochian Temples, Black Moon Publishing, Cincinnati, OH, 1988. A small chapbook describing Rowe's method for creating a three-dimensional astral temple from the Elemental Tablets. Related materials available in manuscript form, or via the Web.

Vinci, Leo. Gmicalzoma! An Enochian Dictionary, Regency Press, London & New York, 1976. Another exhaustive dictionary of Angelic words.

Hall of Shame

Schueler, Gerald. Enochian Magick, Advanced Guide to Enochian Magick, Enochian Yoga, Enochian Tarot, Enochian Physics, etc. All published by Llewellyn Publications, St. Paul, MN.

Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in Liber LXXXIX vel Chanock and from his The Vision and the Voice), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His Enochian Tarot is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. Enochian Physics is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

Tyson, Donald. Tetragrammaton: The Secret to Evoking the Angelic Powers and the Key to the Apocalypse. 1995, Llewellyn Publications, St. Paul, MN.

Tyson combines the Enochian material with Fundamentalist apocalyptic and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as "not what was intended". Much of his "analysis" of the Calls is in the style perfected by Kenneth Grant. That is, grab any association that seems to support your idea, taking it out of context as necessary, and disregarding such minor things as anachronisms, logical non sequiturs, etc.

Online Resources

Enochian magick gets a passing mention in many Web pages. A recent search of Alta Vista produced over 500 site references, most of which turn out to be links to the sites below, or brief mentions in other contexts. The sites listed are all active as of May 17, 1997, and contain a significant amount of information about Enochian magick.

<http://www.dnai.com/~cholden> -- The John Dee Publication Project. Dee scholar Clay Holden is working to produce electronic versions of all Dee's major works, using Adobe Acrobat to preserve as much as possible of the original formatting. Currently the site contains files of the first three of Dee's *Mysteriorum Libri Quinti*, plus the Sigil of Ameth. Additional files will be posted as they are completed. Great work, Clay!

<http://www.mindspring.com/~cfeldman/enochian.html> -- Christeos Pir's "Introduction to Enochian Magick" Lecture. A quicker overview of the system for those too lazy to read this REF.

<http://www.hollyfeld.org/Esoteric/> -- The Hollyfeld site keeps an archive of usenet magickal groups, and of the four occult email lists served from their site, including the enochian-I list. Lots of good Enochian information here, with a search engine to help tease it out.

<http://www.sonic.net/~fenwick/enochian/> -- The Enochian magick page of Fenwick Rysen's Chaos Matrix magick site.

<http://www.visi.com/~invoke/camp/enochian> -- The Enochian resources page of the Leaping Laughter OTO Camp's online magickal library.

<http://www.hermetic.com/browe/index.html> -- A collection of original work on Enochian magick by Benjamin Rowe, including the complete "Enochian Temples" series of articles. This site is mirrored in Europe at:
<http://faust.irb.hr/~tust/Penta/Enochia/ben.html>

<http://w3.one.net/~browe/index.htm> -- Ben Rowe's own web site, where the most current version of this Reference can be found. Also has Christeos Pir's excellent Essay on Enochian Pronunciation, Rowe's A Short Course in Scrying, and whatever other new stuff he finds or writes.

Back Home

http://hermetic.com/browe-archive/astro_charts.htm

16 captures

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Astrological Chart for Dr. John Dee

DEE.CHT.gif (22146 bytes)

Deeasp.gif (11153 bytes)

Astrological Chart for Edward Kelly
Kellycht.gif (21685 bytes)

Kellyasp.gif (10989 bytes)

<http://hermetic.com/browe-archive/papers/godzill1.html>

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Godzilla Meets E.T.">

Godzilla Meets E.T., Part 1:

The Calls and Medieval Cosmology

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The Nature of the Enochian Magickal System

What most distinguishes the Enochian magickal system is that it is an artifact, a made thing. Other systems attempt to describe the universe (or some part of it) as it is, providing a framework which corresponds to observable natural structures and events, attempting to work with forces in their natural states. This is not true of the Enochian; like a product of human engineering it uses natural forces, but arranges and concentrates them in ways that could never be produced through normal evolutionary processes. Every aspect of its structure evinces the presence of deliberate creative intent behind its existence.

It is equally clear to those who have used the system extensively that it is not the product of human creativity, but of a being or beings possessing a much higher order of perception and a much greater scope of action. The magickal beings who are bound into this system are all (except the cacodemons) of at least the human level of development. Each has a nature as deep and complex as any man, and each has an individual will as strong. Further, the system appears to touch on every part of the magickal universe; no magician has yet found any limit to its connections. Both of these facts demonstrate that the origin of this magick must have been truly divine. No lesser

source could possibly have bound together the elements it contains; no lesser source could have made those elements so instantly and perfectly responsive to the will of the user.

What is the purpose of this magickal machine? Experience shows that in some ways it is like a computer system, in other ways like a communications network, a powerdistribution grid, a means of transportation, and a trans-dimensional gate. Add to these the many mundane tasks Dee believed could be accomplished through its use, and the Calls and Tablets seem to be the Swiss Army Knife of magick. Whatever the magician wants to use it for, it can accomplish; sometimes that accomplishment requires using it in ways not intended, but it works nonetheless.

But however we think of it, we are likely to be wrong. This system has connections encompassing more of the universe than our own minds can grasp; thus, whatever our conception, it will not adequately reflect the reality. It is certain that even as we use it for our own purposes, it affects us in ways we do not intend. There are few magicians who have used it for any length of time who have not discovered its "Trojan Horse" aspect: It lures the magician with the promise of power and glory; after he has been drawn in, he finds he has irrevocably committed himself to the work of evolution. It is equally certain that our actions are contributing to many other purposes on levels greater in scope than our own.

From the standpoint of human magicians, I find it best to think of the Enochian magick as an educational tool, one suited for training those who are in the process of evolving into gods. It concentrates a great deal of knowledge into a compact and readily available form, and allows students to extend their explorations in whatever directions suit their natures and interests. It provides the instrumentality for students to test their understanding of that knowledge, and gives instant and appropriate feedback to their efforts. Further, as the students' abilities and comprehension expand, the system expands with them, opening up new realms for exploration, eventually leading them into realms they could not have imagined at the start of their work.

Aside from its inherent and unavoidable mystery, there is a great deal that is not understood about the use of the system. The original records of Dee's works are spare in their explanations, and contain ambiguities and contradictions sufficient to confuse the most thorough and insightful scholar. Magicians in later times have attempted to resolve these questions, sometimes by experiment, other times by fiat. Their efforts have often served only to further confuse the issues. Much of this chapter, and the next, is intended to point out these ambiguities, and where possible, to offer a practical resolution.

The basic system consists of:

The Tablet of God or Tablet of Nalvage, a small table of unknown purpose, possibly to be used as a lamen.

Forty-eight "Keys" or "Calls", invocations in an "angelic" language. Thirty of these are

identical except for a single word.

The Great Table, containing the Tablets of the Elements and a cross binding them together, which is sometimes formulated as a fifth Tablet called the Tablet of Union. The Table is built out of the names of a hierarchy of angelic offices, put together in a systematic framework.

The Book of Earthly Knowledge and Victory (Liber Scientiae), containing the names of the thirty "Aethyrs"- spiritual counterparts of various earthly regions - along with the names and sigils of the 91 Parts of the Earth and certain other information relating to them. The names and sigils of the Parts are also derived from the Great Table, but in such a manner that no two of them cover an area of the same shape in the same sequence.

In creating the Enochian Temples, we will be dealing with only the first two of these four parts. Additional information on the overall system can be found in the Enochian Magick Reference.

Among the Calls, two are of a general nature, and serve to define the polarity within which the system operates. The next sixteen invoke the elements and the sub-elements of the Tablets. The remaining Calls, which differ only in one word, are used to invoke the 30 Aethyrs and the 91 "Parts of the Earth" listed in Liber Scientiae.

The Divine Calls

In the magickal universe, all things appear to exist as the product of the tension between two extremes, a "divine" pole and a "material" pole. This is true of the Enochian system as well; the First and Second Calls serve to invoke and define the specific polarity within which the rest of the system exists. Despite the appellation "material," both Calls invoke forces which act from outside the region in which the sixteen elemental Calls are active. An examination of the text of these Calls will provide some clues upon which our intuition can work to understand the origins of the system.

The first Enochian Call is a recapitulation of the steps by which the creator of the system brought it into being. As such contains the entire Enochian system within itself in symbolic form. It invokes the highest powers present within the system, and indirectly invokes the system's creator.

The Call follows the path of creation from the macrocosm to the microcosm, then follows the return current in the form of a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the pentagram, and the microcosm.

Readers will note that the Call also describes the basic elements of a magickal ceremony. The pattern shown might be adopted as a generalized ritual formula for works both inside and outside the Enochian system.

The Downward Current

1. The Creator

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath."

The creator declares his control over the forces to be used in his creation. He then states his own nature, and declares that he is working from above or outside the realm in which the creation takes place and is not subject to the conditions within that realm.

2. Definition of the limits and qualities to be used in the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire."

This elegant equation defines the general parameters of the creation. The god declares his dominion over planetary forces (Sun-Moon) and elemental forces (fire-air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (SunMoon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water and Earth, ending with Fire.

3. Assembling of the energies to be used.

"Which measureth your garments in the midst of my vestures..."

The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Calls. Another word is used for "garments" in the next sentence of this same Call. Another word is also used for "midst" further on in this Call. So the translation here is probably poetically true but not accurately literal.

Garments and vestures are almost the same thing; vestures are garments used in magickal or churchly ritual, and therefor are themselves holy. They are intended to show the assumed nature the magician is taking on for the work, or to indicate the purpose of the work. The implication here is that the created beings are a direct expression of the will of the creator.

A magickal image given by the angels to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen embroidered on the front of his robes. In human magick this stage would be equivalent to a general invocation of the forces to be used in the work.

4. Organization of the energies.

"...and trussed you together as the palms of my hands."

The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The creator takes the materials previously gathered, and brings them together in a concentrated form. A human magician does this when he wills the invoked forces to focus in his magical circle, or visualizes them gathering around him.

5. Preparation of the material basis of the work.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration."

Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies. It is only in this joining of the spiritual force and the material basis that the work is accomplished. These two together create a third thing, partaking of both their natures but distinct from either, possessing its own life and powers.

Every magickal work requires a material symbol to which the invoked forces can be attached. In theurgical work this is usually the magician himself, or someone the magician is initiating. In evocatory work it is the Triangle of Evocation. For most other works it is a talisman of some sort, which the magician prepares by purifying with fire and water, symbolized here by the "garnishing with fire" and the "beautification" of the seats. (It should be noted that from the standpoint of the Enochian god, the astral and mental levels are just as "material" as the physical world.)

In the Enochian magick, the Great Table is the talisman to which all the energies have been attached, and every copy of the Table (or any part of it) also possesses the same connections through the Laws of Correspondences or Similarity. Even pictures of the Tablets in mass-produced books will show evidence of the Angelic powers to astral sight, and the intensity of the power will be seen to grow when even mild and occasional attention is given to the picture.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones,"

The "holy ones" are the angels of the Tablets. The creator here declares that he has given them specific rules by which they must act. In human magick, this would be equivalent to the Charge to the Spirits, by which the magician tells them of the way in which he wants them to behave.

7. Definition of the purpose of the activity.

"and delivered you a rod with the ark of knowledge."

The rod is the symbol of active power, the ark a receptacle for storage. So the Enochian system is both a container from which knowledge can be drawn, but also a means by which that knowledge can be put to use.

Returning Current

The creations here respond to their creator, hailing him in terms which express their own natures -- in this case the four elements and their fifth, binding, element of spirit. Thus they affirm that the work has been properly accomplished.

"Moreover, you lifted up your voices and swore obedience and faith..."

The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will. Obedience and faith are qualities of the Element of Earth in the Enochian system.

"...to him that liveth and triumpheth,"

The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs. Life or livingness is a characteristic of Water.

"whose beginning is not, nor end can not be,"

The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a view point inside the god's creation. Endlessness or pervasiveness are characteristics of the Element of Air.

"Which shineth as a flame in the midst of your palace..."

Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will. And in the construction of the complete Temple, this phrase is literally true as well; the God, echoed into a Temple of the Tablet in the form of the Elemental King, creates a brilliant, burning beam which illuminates the Temple from within.

"and reigneth among you as the balance of righteousness and truth."

Reigning is the function of a king, and the magickal image of a king corresponds to the sphere of Tiphereth or Sol in the Cabala. This sphere also traditionally acts as the "spirit" with respect to the four lower spheres, which are considered to represent the four elements.

The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Binah from Kether. Their balance is the path of Shin (Fire), connecting Kether with Tiphereth.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.

Concluding phrases

"Move, therefore, show yourselves!

"Open the mysteries of your creation! "For I am the servant of your god, "A true worshiper of the Highest!"

In the remainder of the Call, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to expect a response from the spirits because his acts are in accord with the will of their creator.

Elsewhere in Dee's records, it is said that the angels are bound by their covenant with God to render obedient and faithful service to the magician, just as if the magician were identical with the creator. Since the Call is spoken in the first person, the magician who uses it is effectively taking on the role of the Creator, invoking that being's power into himself. It is only in these last few lines that the magician drops back into his own persona, and that only to affirm specifically the identity between himself and the creator.

Where the system is being used for initiatory purposes, or for purposes of astral exploration, it is best to use this Call before using any of the elemental Calls. In the work of building the Temples of the Tablets, this Call can be used at any time.

The purpose of the Second Call is not surely known. I have conducted many experiments to determine its proper use, without attaining results that would unequivocally demonstrate what that use should be. The best that can be said is that this Call appears to invoke the foursquare structural framework of the Tablets, the "form" aspect as opposed to the spiritual essence invoked by the First Call. Angels invoked using this Call with one of the elemental Calls express much less of their nature as individuals. They act more as functionaries or bureaucrats, cogs in the machine of the angelic hierarchy. The energies that they manifest are more raw, more natural or earthy than those they manifest without it.

The content of the Second Call is much simpler than that of the first. It defines a second

aspect of the divine power, one which is still more holy than the powers of the Calls that follow, but which specifically has control over the four elements, binding them into an exact, fixed structure.

"Can the Wings of the Winds understand your voices of wonder?"

The Call opens by questioning whether the "Wings of the Winds"-- the Angels of Air, highest of the strictly elemental angels -- are capable of comprehending the powers being invoked here. The implication is that they are not and that, like the powers invoked by the First Call, these are of a higher order than those.

"Oh you, the second of the first,"

Throughout the Calls, "the first" refers to the creator. The powers here are a second aspect being manifested by the creator. The next five lines give these powers specific control over the elemental framework of the Tablets.

"Whom the burning flames have framed within the depths of my Jaws,"

"whom I have prepared as Cups for a wedding, or flowers in their beauty for the Chamber of righteousness."

"Stronger are your feet than the barren stone:"

"And mightier are your voices than the manifold winds."

"You have become a building such as is not, save in the mind of the all-powerful."

Again we see the fivefold elemental pattern seen in the response section of the First Call. But here the symbol of spirit is not the spirit itself, but a building, a structure or form, created by the will of the divine. The use of the word "palace" in the first Call, and of "building" here, strongly implies that in at least one of their manifestations, these powers create a three-dimensional or higher-dimensional structure. The Temples of the Tablets are one of these higher-dimensional forms.

As a general rule, the Second Call should never be used in the same session as the First Call. Doing so exaggerates the tensions between the two poles, pulling the angels and their powers in two different directions, reducing their ability to manifest either side of their natures clearly. It can also stimulate an unpleasant mental strabismus in the magician who tries it.

The Elemental Calls and the Spherical Cosmology

The Third through Sixth Calls are general invocations of the four elements, and also serve as invocations of the four Lesser Angles in which the elements are not intermixed. The Seventh through Eighteenth Calls are invocations of the remaining Lesser Angles, each of which has a dual elemental nature. While we will not analyze the individual

Calls in detail, there are certain patterns which should be noted as demonstrating the cosmological structure behind the Enochian system.

Careful analysis of the two divine and sixteen elemental Calls reveals that a definite form of hierarchy or relative status is being expressed. This is a vertical hierarchy, in which the powers are ranked one below the other, with the powers of Air highest, followed by the other three "pure" elements and the dual-attribute angles in the sequence defined by their respective Calls. The way in which this hierarchy is expressed in the calls suggests that in this form, the elements form a sequence of concentric circles or spheres around the earth, going from outermost to innermost in the sequence in which the Calls are numbered.

In Dee's records, a similar sphericity is explicitly attributed to the Thirty Aethyrs, and to the Divine Heptarchy. And (as shall be shown in the next chapter) the spherical cosmology also provides one of the keys to a new, well-ordered and pragmatically reliable set of attributes for the squares of the Elemental Tablets. Thus it may be that the seemingly diverse elements of the Heptarchic and Enochian systems are united through an underlying connection to this cosmological model.

The system of concentric spheres was the standard cosmological model of Dee's time, as it had been since at least the time of Aristotle. Copernicus had only recently died, and Galileo had not yet done the work that would eventually lead to general acceptance of a heliocentric cosmos. And unlike modern cosmology, there was no division between the evidence of physics and the teachings of religion; the model applied equally to the observable world and the invisible world of the spirit. At the center of all was the Earth, the lowest realm upon which all other influences descended. At the outside surrounding all was the sphere of the zodiac and fixed stars, beyond which lay the realms of God. Between these inner and outer spheres were others of an increasingly divine character, some having visible appearances such as the planets, others invisible and inhabited by various orders of divine and angelic beings.

Diagrams illustrating this cosmology were common in both religious and natural philosophy texts; practically every group of things -- real or imagined -- that evidenced some sort of order was converted into the system at one time or another. It was very common for medieval grimoires (especially those concerned with Angel Magick) to represent the beings they dealt with as occupying concentric spheres in celestial space.

There is no doubt that Dee, one of the most widely-read men of his time, saw such diagrams many times and absorbed the principles involved as a matter of course. Neither should we be surprised that those who gave the Enochian system to Dee and Kelly followed the same system; they had to work, to an extent, within the conceptual limitations of those to whom they were speaking.

In order to establish the concentric system as relevant to the Calls two things must be demonstrated. First, that there is a sequentiality in the Calls, i.e., that the numbering of the Calls is not arbitrary but reflects an intentional sequentiality in their content. Second,

that the end-points of the sequence can be connected by internal evidence to the outermost and innermost spheres of the concentric system.

It is relatively easy to establish that the content of the Calls reflects a sequential nature. Within the Calls are three groups. In the first group, the sequentiality is stated explicitly, by reference to preceding calls. In the second group, the sequentiality is shown by inclusion of successive directions in the Calls, going clockwise from the East. The final group is connected by the fact that each Call contains a special name of God. Table 1 shows the complete structure of these connections. Note that the last Call in each group is also the first Call in the next group, so that there is a direct connection between them.

Call	Connection (c.) by specific reference	Directions	God-Names
1	God reigns as "the balance of righteousness [BALTOH] and truth"		
2	"second of the first" -- c. to First Call		
	"Wings of the Winds" -- c. to Third Call		

3. Air	"the skirts of justice [BALT] and truth" -- c. to First Call	
	"power successively over 456, the true ages of time"	

4. Water	These powers "are also successively the numbers of time, and their powers are as the first 456." -- c. to Third Call	South
5. Earth	"They are the brothers of the first and second, and the beginning of their own seats," -- c. to previous 2 Calls.	
	"the first, the ends, and the contents of time." -- c. to previous 2 Calls.	

6. Fire	"are in government and continuance as the second and third" [angles]. c. to previous 2 Calls.	
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7. Water of Air	"whose Kingdoms and continuance are as the third and fourth" [angles] -- c. to previous 2 Calls.	East
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8. Earth of Air	South
9. Fire of Air	West

10. Air of Water	North
11. Earth of Water	East
12. Fire of Water	South

13. Air of Earth	South GROSB - "A bitter sting"
14. Water of Earth	BALTIM - "Extreme Justice"
15. Fire of Earth	BAEOVIB - "Righteousness"

16. Air of Fire	MADZILODARP - "God of Stretch-forth-and-conquer"
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17. Water of Fire

VONPOVNPH - "Wrath in Anger"

18. Earth of Fire

MOZ - "Joy"

Table 1. Connections between the Elemental Calls.

In the first group, we have connections demonstrated by the quotations listed. It is instructive to note that while the Second Call refers to the First Call and the Third, the Third Call refers only to the First. As was shown earlier the Second Call, while divine in nature, creates the structure or form in which the powers of the system are contained. The subsequent Calls invoke the powers it contains, and so it can be considered to be partially outside the sequence.

In the second group, the directions are listed in sequence clockwise from the East going one and a half times around the circle until the movement is brought to a halt by a repetition of the direction South. If the sequence were extended backwards to cover the four Calls of the pure elements, then the direction mentioned in the Call for Water is in its proper place in the sequence.

In the final group the connection is clear, but the sequentiality is not obvious. It seems as if we have five different but equally violent natures being expressed, and that these only come to rest and balance, producing joy, in the last Call. One can argue that the first five of these Calls all eventually move into the last, but justifying a sequence among them is difficult.

But note the qualities of the three groups. The members of the first group are all related (directly or by reference) to Time, Duration, or Eternity. The members of the second group all express the principle of Space. The final group expresses the principle of Activity or Motion, at first violent and unbalanced but finally coming into balance. Each principle is dependent on the one preceding it; Space is meaningless if there is no duration; motion is impossible without Time in which it can happen, and Space in which it can occur. So on a slightly larger scale the final group can be said to express part of the overall sequential nature of the Calls.

In order to demonstrate the connections between the Calls and the concentric spheres cosmology, we need only look at the two Calls that would be on the spheres at the extremes of that structure. The first two Calls, being divine in nature, must be considered as operating "outside", in the realms of God. The first of the Calls which might lie within the spheres would thus be the Third.

The Third Call begins:

"Behold, sayeth your God, I am a Circle on Whose hands stand 12 Kingdoms."

The god who speaks is outside the spheres of existence. He acts upon those spheres through the outermost, representing the circle of the zodiac and the sphere of the fixed stars. Further on the god indicates that the creatures of Air partially partake of the nature of that sphere:

"In the first I made you stewards, and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time,"

Their twelve seats reflect the twelve signs. And they have power over the ages of time, which ages (in magickal and astrological lore) are determined by the precession of the equinoxes through the signs. In contrast, the creatures of the Fourth Call are given power over the "numbers of time," the means by which time is counted or measured, which might obliquely relate to the planets and the neverrepeating patterns they take as time progresses. The creatures of the Fifth Call are given power over the "ends and contents of time", the "earthy" physical objects which exist and have finite duration within time.

"Thus you are become the skirts of Justice and Truth."

The God of the Enochian system is the "God of Justice", who reigns among the creatures of the Calls as "the balance of righteousness and truth." The Enochian words for "justice" and "righteousness" are clearly variations on the same root, so the God is equally "justice and truth". "Skirts" can be interpreted either as the circular "hem" of God's garment, or as the circular border or margin of the region under the God's direct control. In either case it again establishes that the creatures of Air are those closest to the divine regions among the Calls.

So we have a fairly clear connection between the Third Call and the outermost sphere of the concentric cosmology, the sphere of the fixed stars. The connection to the innermost sphere, that of the Earth, is stated explicitly in the last of elemental Calls, the eighteenth.

"Thou mighty light and burning flame of comfort, which openest the glory of God to the center of the earth..."

The center of the Earth is the center of the Cosmic Onion, the opposite extreme to the sphere of the fixed stars. The two Calls that begin and end the elemental Calls are clearly associated with the two extremes of the concentric cosmology. And as was previously shown, there is a definite sequentiality in the Calls between them. It is not unreasonable to believe that those other Calls are intended to occupy their own spheres between the two ends.

This idea is further reinforced by the fact that the Aethyrs were also shown in Dee's records as occupying concentric spheres around the Earth. The 91 governors of the Aethyrs have their names formed from the Great Table, just as do the angels and powers who govern the regions controlled by the elemental Calls. Since the two sets of names cover the same "territory" in their different fashions, it is reasonable to think that the elemental Calls and the Aethyric Calls are actually two different ways of looking at that same territory, and that the concentric spheres explicitly applied to the latter group also apply to the former.

Additionally, the sequencing of the four elements in the Enochian scheme -- Fire lowest, then Earth, Water, and Air -- has a direct relation to the spherical layering found in the physical body of the Earth. The core of the planet is intensely hot and molten; so much so that the heat escaping from the core contributes significantly to maintaining the temperatures necessary for life to exist here. On top of this core of fire floats the crust, the solid, "earthy" portion. The watery portion lies on top of the crust, and the air surrounds it all.

The consequence of this correlation between the Calls and the medieval cosmology is that we cannot assume, as many have, that the elemental Calls and their corresponding Tablet regions are in some way limited to action within the lower, purely elemental reaches of the magickal universe. Nor can we deny that they, as much as the Aethyrs, represent a path of initiation, a path between the Earth and the heavens. As will be shown in the following chapter, the Hierarchies of the Tablets can also be neatly fit into the concentric view of creation, reinforcing this principle. The Calls, Tablets, and Aethyrs are simply three different "maps" superimposed on a single underlying sphere of existence.

With our modern knowledge of the universe, the concentric cosmology of the Enochian system cannot be accepted on the same terms as it would have been by a man of Dee's time. However, with some slight modifications it can still be considered valid for spiritual purposes, as well as being in general (but not detailed) accord with the physical facts.

At various levels of existence we find entities that give the appearance of having a centralized consciousness, or a focus that unifies the action of its various parts. Humans and other living beings, planets, and stars all exhibit this characteristic. Such beings also exhibit concentric spherical layerings when they are viewed whole. Humans have a solid core, the body, which is surrounded by a cloud of water vapor and various chemicals created by the body; they have a slightly larger "aura" of electromagnetic fields, and an even larger aura of heat radiation. The planet has the four layers mentioned above, and additional layers composed of magnetic fields and gravitational pull. Similarly for the Sun.

We can come to some correspondence between the Enochian cosmological model and modern knowledge by assuming that the system's concentric layers do not correspond to the entire universe, as a medieval man would have believed, but instead correspond to layers in the magickal being of the planet on which we live.

The outer "divine" layers would correspond to those layers where the influence of the planet intermixes with the influences of its environment in the Solar system. Spiritually, these would be the layers in which the consciousness inhabiting and enlivening the planet resides, interacting with the other planets and the larger universe on its own terms. The elemental layers would then correspond to the various portions of its internal activity.

We know now that the signs of the zodiac are not direct influences of the real stars in our sky, but rather are expressions of the Earth's changing relationship to the Sun over the course of its yearly orbit. The sun being the most powerful entity on the next higher scale of existence, the signs would still be appropriate as expressions of the highest power manifesting within our world. The other planets, having a less powerful and immediate influence, would act within the general conditioning set by the terrestrial-solar relationship, and would still be considered to have a "lower" place in this world's psychic scheme. Both modern and medieval astrologers determine the relative "divinity" and power of the planets by their apparent rate of motion as seen from the Earth's surface; there is no reason for changing anything in that area. And within these external influences the four subjective "elements" still enact their ever-changing dance.

We have lost nothing by narrowing the scope of the old cosmology. Indeed, we have gained by doing so. In the old view the entire universe was contained within the spherical scheme. It was a tidy cosmos, in which everything had its place and there were no surprises. Once one understood the basic structure, one had understood everything; once understanding was complete, wise action was inevitable; and having understood and acted wisely, one was only a step away from the divinity.

All the factors of the old cosmology are still present, but with a difference. Where the medieval universe was small enough that its creator could conceivably give attention to every event within it, in modern understanding the universe is so immense that any being capable of encompassing the whole could not possibly encompass all of the details occurring within it. If there is a god who gives its attention to this world, as does the god of the Enochian system, it must be relatively local in scope and influence. This raises the possibility -- rather, the inevitability -- that within the universe there are other places where other gods work out schemes of creation different from our own. If we achieve union with the local creator, we find that beyond him still lies a limitless arena in which anything imaginable and unimaginable can occur.

And every local creation must interact with its environment on a variety of levels; nothing stands alone; nothing exists totally apart. There must be links between our own system and many of those other spheres. This is as true of the Enochian universe as it is of the physical universe. The Temples of the Tablets provide (among their several uses) a means by which such connections can be discovered and the connected spheres opened to our exploration.

Call When to use:

- 1 Use at any time to produce a more "spiritual" manifestation of the forces invoked. Use first when invoking any Tablet of Union name. Use first when invoking only the Three Names of God or the Elemental King.
- 2 Use to produce a more "material" manifestation of the forces invoked, or to emphasize the structural component of the Tablets. Not recommended for use with the Tablet of Union, or any region of the Elemental Tablets other than the Lesser Angles.
- 3 Use second for Tablet of Union name EXARP
Use second when invoking only ORO IBAH AOZPI or BATAIVAH

Use first for the Seniors of the Air Tablet
 Use first for Airy Lesser Angle of the Air Tablet.
 May be used preceding the Calls for other Lesser Angles of the Air Tablet
 4 Use second for Tablet of Union name HCOMA
 Use second when invoking only MPH ARSL GAIOL or RAAGIOSL
 Use first for the Seniors of the Water Tablet
 Use first for Watery Lesser Angle of the Water Tablet
 May be used preceding the Calls for the other Lesser Angles of the Water Tablet
 5 Use second for Tablet of Union name NANTA
 Use second when invoking only MOR DIAL HCTGA or ICZHIHAL
 Use first for the Seniors of the Earth Tablet
 Use first for the Earthy Lesser Angle of the Earth Tablet
 May be used preceding the Calls for the other Lesser Angles of the Water Tablet
 6 Use second for Tablet of Union name BITOM
 Use second when invoking only OIP TEAA PDOCE or EDLPRNAA
 Use first for the Seniors of the Fire Tablet
 Use first for the Fiery Lesser Angle of the Fire Tablet
 May be used preceding the Calls for the other Lesser Angles of the Fire Tablet
 7 Use first for Watery Lesser Angle of the Air Tablet
 8 Use first for Earthy Lesser Angle of the Air Tablet
 9 Use first for Fiery Lesser Angle of the Air Tablet
 10 Use first for Airy Lesser Angle of the Water Tablet
 11 Use first for Earthy Lesser Angle of the Water Tablet
 12 Use first for Fiery Lesser Angle of the Water Tablet
 13 Use first for Airy Lesser Angle of the Earth Tablet
 14 Use first for Watery Lesser Angle of the Earth Tablet
 15 Use first for Fiery Lesser Angle of the Earth Tablet
 16 Use first for Airy Lesser Angle of the Fire Tablet
 17 Use first for Watery Lesser Angle of the Fire Tablet
 18 Use first for Earthy Lesser Angle of the Fire Tablet

Table 2. Recommended usage of the Calls

<http://www.hermetic.com/browe-archive/papers/godzill2.html>

25 captures

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Godzilla Meets E.T.

Chapter 2: The Nature and Attributes of the Tablets

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The Revised Great Table

Plate 1

The Nature and Attributes of the Tablets

The Structure of the Great Table and the Tablets: General Attributes
The Great Table (Plate 1) is divided into quarters">

Godzilla Meets E.T.
Chapter 2: The Nature and Attributes of the Tablets
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The Revised Great Table
Plate 1

The Nature and Attributes of the Tablets
The Structure of the Great Table and the Tablets: General Attributes
The Great Table (Plate 1) is divided into quarters, each of which is one of the Tablets of the Elements. These Tablets in turn are divided into quarters called "Lesser Angles", each attributed to a sub-element of the element of the Tablet. The original version of the Great Table gave the Tablets and Lesser Angles attributes as shown in Figure 1.

However, several years later the angel Raphael gave a revised Great Table to Edward Kelly, in which the positions of the Tablets within the Table were changed. Figure 2 shows the new positions. It is important to note that while the positions of the Tablets changed, no mention was made of a change in the elemental attributes of the Lesser Angles.¹

Here we encounter the first and most serious of the ambiguities in the Enochian system. Dee's Enochian grimoire (written after the revised Table were received) shows that he believed that while the positions of the Tablets had been changed, the attributes of the Lesser Angles did not. They remained the same as shown in Figure 1.

Figure 1. Tablet and Lesser Angle Attributes According to Dee

It is not possible to physically rearrange the Lesser Angles in the same manner as the Tablets. Several names and sigils for the governors of the Aethyrs cross the boundaries between Angles. Changing the arrangement would destroy the validity of that part of the system. The only two options are to assume that the Lesser Angle attributes remain the same, or to make the assumption that their original attributes were wrong, and change them to match the new arrangement. Dee clearly favored the first option; his listings of the angels' powers follow the older arrangement.

When the magicians of the Golden Dawn incorporated Enochian magick into their system, they followed the second assumption. The Lesser Angle of Fire became the Lesser Angle of Earth; Water became Fire, and Earth became Water. The divergent qualities of the four elements make this a drastic change. Since every modern usage of the Tablets stems from the Golden Dawn practice, it is possible that for over a century magicians have been using the Tablets incorrectly.

Figure 2. Revised Great Table (1587) with Golden Dawn Attributes for the Lesser Angles

Compounding the problem is the fact that no matter which set of attributes he uses, the magician typically gets results at least superficially in accord with the set he believes to be correct. For instance, invoking the angel ZIZA as a power of the sub-element of Fire in the Fire Tablet, produces fire-related imagery. Invoking the same angel while believing him to be a power of the subelement of Water will produce results confirming that assumption. It is even possible for the same magician to use different attributes for the angel in separate invocations, and get results conforming to those he is using at the moment. As with much else in the system, the Call being used and the intent of the magician seem to count for more than any intrinsic nature of the angels or their offices.

The choice of Lesser Angle attributes must then depend on considerations outside the system itself. If the magician has already been working with the G.D. version, or expects to work with it extensively in the future, then it would be better to follow their attributes. If the magician has never used their system, and never intends to, then using the original attributes might be the better choice. Consistency and constancy count for a great deal in making magick effective. It is better to continue using a system that might be wrong if you have learned to produce effective results with it, rather than starting over with a different system having questionable advantages. Either the original or G.D. system will work with the Enochian Temple techniques. The G.D. attributes of the Lesser Angles are arbitrarily used in this book, as these attributes are probably more familiar to modern-day magicians.

The Golden Dawn also assigned a series of attributes to each square within the Tablets, applying a convoluted and extravagantly ornate system of rules. Experiment suggests that they are not a reliable reflection of the natures of the squares. When they are used in astral visions, the results accord with the attributes assigned; when the magician invokes angels without insisting they show specific attributes, they typically reveal a significantly different nature. Later in this chapter, we will consider the problems with the G.D. system and offer an alternative system which both conforms to the natures revealed by invocation and avoids these problems.

Internal Structure and the Formation of Divine Names

The structure of the Tablets is clear-cut; there is no question that each lettered square belongs to a specific part of the Enochian hierarchy. However, there are many ambiguities concerning the formation of divine and angelic names from those squares, and even more questions surround their use in invocations.

Experiment can not help to determine a "true" or "correct" manner of usage. Enochian is a genuine magickal language; every letter not only signifies but invokes a force. Thus every combination of letters serves to invoke some assemblage of forces, and every combination and variation of the divine names will produce some result. Even "names"

created by randomly assembling letters will sometimes call an angel to appearance, so long as one of the Calls is used. The desirability of the results with a particular usage is a different question, for which only experiment can provide an answer. Each magician should study the possible "legal" variations, and try them out in a systematic manner.

The cross that separates the Tablets in the Great Table is sometimes called the "Black Cross," due to its coloring in one of Dee's diagrams. Fig. 3.) This cross is usually assigned to the element of Spirit, and it serves two purposes: to bind the Tablets together, and to provide a path of communication and transformation between one element and the next. The names on the vertical arm read from the edge of the Table towards the center, while the names on the horizontal arm read from the center outwards. These names are extracted from the Great Table and used to form a separate tablet called the Tablet of Union. Certain letters from this cross are used in the formation of "archangelic" names within the Lesser Angles. Combinations of these names form the names of the three regions of the Aethyr ZAX.

Figure 3. The Black Cross and Tablet of Union.

Within each Tablet a cross also separates the Lesser Angles, called the Great Cross of the Tablet. One row and two columns of squares form the Cross. The row is the "Line of the Holy Spirit," while the left and right columns are the "Line of the Father" and the "Line of the Son." (The names of the columns do not appear to have any direct relation to the actual nature of the Tablet.) The Great Cross contains three sets of names, created using different methods of reading the letters. (Figure 4.)

The God-names of three, four, and five letters are formed by reading the Line of the Holy Spirit from left to right. Thus in the Tablet of Earth these names are MOR DIAL HCTGA. The function of these names is to call the power of the creator to the magician, and to convert or filter that power into a form compatible with the element of the Tablet. This power is very rarefied, and while it is "colored" by the element of the Tablet it is not in itself an elemental force.

Next in rank is the Elemental King of the Tablet, formed by a spiral around the center of the Cross². The function of the King is to concentrate the force called by the three Names of God, and to transfer that force downwards through all the planes represented by the Tablets. Dee's grimoire shows two forms of the King-names, each using only one of the two central letters of the cross. For the Earth Tablet, these would be ICZHIHA and ICZHIHL. The angels indicated that the first of these forms was to be used to invoke forces used for friendly purposes, the latter for works of anger, revenge, or punishment. Modern usage has generally been to include both these letters in one name, e.g., ICZHIHAL.

Figure 4. Formation of Names from the Great Cross of a Tablet

The names of the six Seniors of the Tablet are formed by reading outward from the two central squares of the Great Cross along each row or column. The angels said that the Seniors of the Line of the Holy Spirit could have names of either six or seven letters, the seven-letter version to be used "when the wrath of God is to be increased." Dee typically used both possibilities in his invocations. Modern practice has been to use the sevenletter versions at all times. Thus in the Earth Tablet, the names of the Seniors are (clockwise from the top left column) ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM.

Within each Lesser Angle are three different ranks of names, each again derived from a specific area. (Figure 5.)

A cross of ten squares in the center of the Lesser Angle produces two names having six and five letters respectively. The first comes from reading downwards on the long arm of the cross; reading left to right on the horizontal arm creates the second name. For the Lesser Angle Air of Earth, the names would be ANGPOI and UNNAX.

These divine names reflect (on a lower level) the functions of the three Names of God and the Elemental King with respect to the Tablet as a whole. The name of six letters is said to call forth the powers of the Lesser Angle, to create a generalized manifestation of the powers of the sub-element. The name of five letters commands those powers to obey the magician, concentrating them and putting them under his control.

The four squares above the horizontal arm of the cross produce four angelic names, called Kerubic angels or Kerubs in the Golden Dawn system. The names are found by reading from left to right, taking each letter in turn as the first letter of an angel's name, and looping around to the left to complete the name. Thus in the Lesser Angle Air of Earth, the letters BOZA produce the four Kerubs BOZA, OZAB, ZABO, and ABOZ. A god-name or archangel rules the Kerubic angels. Adding a letter from the Black Cross to the first Kerub's name creates the god-name.

The proper formation of the Kerubic archangel's name is another area of ambiguity. Dee's practice was to form the name using the letter on the Black Cross in the same row of the Great Table as the Kerubs in question. He used the letter "e" for Kerubs in the top row of the Table, "h" for those in the eighth row, "a" for the fifteenth, and "p" for the twenty-second. This seems unreasonable, since it includes the first and last letters of the Black Cross names for Air and Water, and ignores the names for Fire and Earth. The Golden Dawn practice was to use the first letter from the Black Cross name corresponding to the element of the Kerub's Tablet. There have also been reports of successful workings using the letter at the top of the cross of the Lesser Angle. I believe that in this instance the G.D. method employs the most reasonable assumptions. Using the G.D. method, the Kerubic archangel for Air of Earth would be NBOZA.

Each line below the horizontal bar of the Lesser Angle Cross is the name of a single

angel, read from left to right ignoring the letter on the Cross. These angels are called "Servient" angels by the G.D., presumably because, unlike the Kerubs, they are subservient to the god-names of the Lesser Angle. The G.D. system assumes that there are actually sixteen Servient angels in each Lesser Angle, one for each square, with their names formed in the same manner as the Kerubs. Dee's records do not justify this assumption. The four names for Air of Earth are AIRA, ORMN, RSNI, and IZNR.

Figure 5. Formation of Names in the Lesser Angles.

Using the Calls and Names in Invocations

The use of the various divine names in invocations is yet another area of ambiguity in the Enochian system. Practically every possible combination has been used at one time or another, and every combination has produced some result, provided that the names were used in conjunction with one or more of the Calls. If we examine Dee's grimoire, we find the hierarchies listed in Table 1.

For:	Seniors	Kerubic Angels	Servient Angels
Invoke:	Elemental King	Kerubic god-name	God-name of 6 letters
	Senior Kerubic Angel	God-name of 5 letters	
		Servient Angel	

Table 1. Hierarchies from Dee's Grimoire

All invocations were preceded by a general invocation of God using the Three Names of God from each of the Tablets.

Dee thought only the last entity in each column was evocable. He believed the remaining names were only names of God to which the entities had to respond, and did not have any beings associated with them. It is also clear that Dee considered the Lesser Angles to be separate from the Great Cross of the Tablet, self-contained and not in any way under the authority of the Great Cross names.

From this we can infer a system in which each of the sixteen elemental and sub-elemental Calls was used by itself for its respective Lesser Angle, and the four elemental Calls served double-duty to invoke the Six Seniors of their Tablet. The First and Second Calls appear to have had no place in these invocations.

Modern practice, in contrast, has worked on the "more is better" principle. Gerald Schueler, for instance, insists that every being of a higher level in the hierarchy be invoked before the angel whose presence is the goal of the operation, even when they are not in the same line of descent. Similarly, some magicians have taken to supplementing the Call of the Lesser Angle with the First and Second Calls and the Call of the Element. I feel that this is excessive.

My own experience lies somewhere between these two extremes. The Lesser Angles may be dealt with as separate entities or as part of the entire structure of the Tablet. In the former case, only the Call of the Lesser Angle is necessary. The result is generally a purer expression of the sub-elemental force. In the latter case, it is appropriate to use the Call of the Tablet as well as the Call of the Lesser Angle. The higher nature of the Tablet subsumes (to an extent) the nature of the particular Lesser Angle. Additionally, I have found that the names Dee considers to be only "names of power" will also produce the appearance of entities willing to expound on the nature of the names with which they are connected.

Table 2 shows my recommended use of the Names and Calls for working with the Temple system. Note that these recommendations are of an advisory nature only; magicians should try out any possible variations and to use those that appear most congenial to their own ways of working.

When invoking Use:

Tablet of Union names 1. First Call
2. Call of the Name's element
3. Vibrate:

 Tablet of Union name

Three Names of God 1. First Call
2. Call of the Tablet
3. Vibrate:

 Three Names of God

Elemental King 1. First Call
2. Call of the Tablet
3. Vibrate:

 Three Names of God

 Elemental King

Seniors 1. Call of the Tablet
2. Vibrate:

 Three Names of God

 Elemental King

 Senior's name

God-Names of Six Letters 1. Call of the Tablet (optional)
2. Vibrate: (optional)

 Three Names of God

 Elemental King

3. Call of the Lesser Angle

4. Vibrate:

 God-Name of Six Letters

God-Names of Five Letters 1. Call of the Tablet (optional)

2. Vibrate: (optional)

- Three Names of God
- Elemental King
- 3. Call of the Lesser Angle
- 4. Vibrate:
 - God-Name of Six Letters
 - God-Name of Five Letters
- Kerubic God-name
- (also called "Archangels") 1. Call of the Tablet (optional)
- 2. Vibrate: (optional)
 - Three Names of God
 - Elemental King
- 3. Call of the Lesser Angle
- 4. Vibrate:
 - Kerubic God-name
- Kerubic Angels As for Kerubic God-name, adding Kerubic Angel's name after God-name
- Servient Angels 1. Call of the Tablet (optional)
- 2. Vibrate: (optional)
 - Three Names of God
 - Elemental King
- 3. Call of the Lesser Angle
- 4. Vibrate:
 - God-Name of Six Letters
 - God-Name of Five Letters
 - Name of Servient Angel
- Cacodemons 1. Call of Lesser Angle
- 2. Vibrate:
 - God-Name of Six Letters
 - God-Name of Five Letters
 - Name of Cacodemon

Table 2. Recommended use of Calls and Names in Invocations

The Nature and Attributes of the Divine Names

The Enochian magick has its own unique description of the magickal universe. Correlation between this system and others (such as the Tree of Life) is an uncertain task. Exact correspondences are almost nonexistent, though in some places there are fairly close matches to other systems. It is better to attempt to understand it on its own terms than to twist it to fit an alien structure. The information offered here is the result of my own practical work with the Enochian system, and in many cases was given to me directly by entities invoked using that system. Analysis of astral explorations produced most of the remainder.

While I believe that this system is greatly superior to that of the Golden Dawn, I do not contend that the attributes given in the following sections are "true" in any absolute sense. My experience is that all the entities and powers involved in the Enochian

system have very complex natures, and that any set of attributes shows only a portion of what they are in themselves. At best, such schemes reveal new aspects of the infinite possibilities hidden within this system. These examples provide an alternative that has been proven to work in practice, and which promises to reveal some new and interesting aspects of the Enochian universe to the exploring magician.

Problems with the Golden Dawn System

The Golden Dawn magicians developed an elaborate system of attributes for the individual squares of the Tablets. It seems clear that their intent in creating this system was to bring together all their cabalistic lore in a single package. Thus a magician could -- theoretically -- invoke any of the many and disparate forces of which they taught through the means of the Calls and Tablets. But many of their correlations between the Tablets and other systems appear superficial, formed on the basis of coincidences of number without any consideration of the actual nature of the Enochian beings to whom the attributes were being applied.

The Golden Dawn attributed the thirty-six squares of a Tablet's Great Cross to the thirty-six decanates or ten-degree divisions of the zodiac. This completely fails to accord with the nature of the Names, King, and Seniors as they appear in response to invocations, as described in sections above.

Even on a theoretical level, the G.D. attributes of the Great Cross squares are absurd. There appears to be no valid reason why the Names of God should reflect solely the Decanates of the four fixed signs. In eighteen out of twenty-four instances, the squares of the Seniors have no square attributed to a sign ruled by the Senior's planetary attribute, and in four of the remaining cases, there is only a single square ruled by the Senior's planet. Similarly, none of the Elemental Kings have squares attributed to the element in which they rule.

Furthermore, the decanates of the zodiac are universally considered to be minor powers. In astrology their effect is considered to be so small that most astrologer do not bother to consider them in interpretations; in the Tarot they rule only the Lesser Trumps, where the signs, planets, and elements rule the Greater Trumps. Why, then, should the highest ranks of the Enochian Tablets be associated with these minor magickal powers? Other than the coincidence of thirty-six decanates in the zodiac and thirty-six squares in the Cross, there appears to be no substantial reason for doing so.

Going down the Tablet hierarchy, we find that some of the lower ranks in the Tablets are attributed to powers that are considered higher or universal in scope elsewhere. The Crosses of the Lesser Angles, for instance, are associated with the ten sephiroth of the Tree of Life. Cabalistic lore says that the Tree is an all-encompassing descriptor of the planes of existence, yet here it is relegated to a lower place ruling each Lesser Angle, subordinate to powers which it supposedly includes.

Similarly, the G.D. says that the squares of the Servient Angels in each Lesser Angle are attributed to the signs of the zodiac. In most other systems the signs represent the

outer boundary of the world, the interface between the manifest world and the transcendental realms. In the Tree of Life they are assigned to the paths between the sephiroth, equal in power to the planets and elements. Yet here they are connected to the lowest ranks of the Enochian scheme.

So the Golden Dawn system of attributes involves an inversion of hierarchy among the powers it includes; the lowest powers are given the highest place, while the highest are put into minor places in the Tablets. Such an inversion should tell us that something is wrong with the system, yet it seems to have been accepted with little question. No one has thought that there might be alternate systems, systems which are nearly as inclusive but which have a direct alignment in ranking between the Enochian powers and those of other systems.

The key to finding an alternate system is to understand the primary blind spot of the G.D. magicians. They took the diagrammatic form of the Tablets as being of primary importance. That is, each square in each Tablet was a single power, and could only have a single attribute, which was determined by the visually distinct region of the Tablet in which the square was located. Thus every square in the Great Cross could only have a single attribute, and the attributes of all the Cross squares had to be related in some way. Similarly for the Lesser Angle Crosses. This severely limited their options, and made associations based on superficial numeric correspondences more attractive.

We can overcome this limitation by recognizing that the power expressed by a square does not depend on its position in the Tablet; instead it depends on square's position in a particular divine name. A square used in multiple names will have different attributes depending on the name under consideration, and its hierarchical rank. Thus where the G.D. allowed only one attribute for a Great Cross square, we can have as many as three different attributes, depending on whether the square is used in the Names of God, the Elemental King, or the Seniors. And in the Lesser Angle Crosses, the attributes of the names of six letters and of five letters can be considered separately, instead of as a single ten-unit structure. With this freedom, we can readily devise a system in which the relative importance of the attribute powers is congruent with the ranking of the names to which they are applied.

Attributes of the Three Names of God

As was explained earlier, the Names of God invoke the power of the creator, and transform that power into a form compatible with the element of a particular Tablet. It has already been shown how the full twelve names relate to the zodiac, which is the interface between the Empyrean and the manifest world of the Tablets. Since the three Names in a given Tablet reflect the divine power for the ranks below them, it seems reasonable that the zodiac attributes of the larger set should be reflected into the individual letters of a single Tablet's Names of God.

Thus we assign each square an attribute to one of the zodiacal signs, reflecting in miniature the divine attributes shown above for the names taken whole. The left most square is given to Pisces, and the rest follow the same precessional order seen earlier,

ending with Aries in the right-hand square. In this way every element's quarter has not only the major powers of its own three Names of God, but also a lesser but still effective sampling of all the divine powers from the sphere of the fixed stars.

The Elemental Kings and the Seniors

The Kings and Seniors are generally believed to correspond to the Sun and planets. However, their energies and activity do not precisely reflect the nature of the planets in either astrology or cabalism.

The Sun is the symbol of centrality and of self, drawing together the functions of all levels of being, coordinating them in such a way as to create a highly interconnected and homeostatic system. The intense interaction produces a secondary radiance that in turn spreads throughout the system and beyond, an "aura" surrounding the whole. The Elemental King also serves a concentrating function, but it does so only for the power of the Names of God. It neither coordinates nor unifies the other powers within the Tablets. In this, it has more in common with the nature of Kether, the Primum Mobile, than it does with the cabalistic conception of Sol or Tiphereth.

If we take the Names of God as being a circle surrounding the manifest worlds, then the Elemental Kings occupy a position just inside that circle, each in the center of their respective quarters. As the powers of the Names of God move inward the Elemental King gathers a large portion and concentrates them into a point. The King then projects these powers (still in concentrated form) down through all the spheres of the manifest worlds.

The King does not distribute the power in the form of general radiance as the Sun does, but instead sends it down in an intense, laser-like beam. The beam is a power conduit, which the lower beings can tap into, converting the generalized power of the Names of God into the particular powers suitable to their own levels and position. These beings are not controlled in any way by the Elemental King; each acts strictly according to its own office and strictly within the realm assigned to it in the hierarchy of the Tablets.

While correspondences between the Enochian system and the Cabala are uncertain, the Elemental Kings appear to express something very close to an Atziluthic or "archetypal" power. That and the fiery nature of their activity would make them correspond to the Yod of IHVH.

The angels told Dee that the Seniors give "knowledge and judgment in human affairs." This is an accurate assessment, but needs to be expanded. The Seniors govern those levels of the Enochian universe wherein the primary activities are those of self-aware, self-willed beings. This covers not only mundane human activity, but also the spiritual and magickal activities of human initiates and several higher classes of beings. The planets are the dominant forces in those regions, so the attribution of the Seniors to the planets is appropriate.

The Seniors take force from the elemental King, diffuse it, and distribute it throughout

the Tablets. They act as buffers, preventing the intense concentration of the King's power from burning up the structures of the lower, more mundane levels. They also act as collectors and return conduits, absorbing the excess force radiated by the lower powers in the Tablets, channeling that force upwards through the planes and back to the Atziluthic region. In this buffering and distributing activity, they express a Briatic nature, corresponding as a group to the element of Water and the first Heh of IHVH.

Beginning with the Seniors, the Tablet hierarchy begins to drift slightly away from the pure version of the concentric spheres cosmology present in the Calls. The traditional concentric cosmology gives each of the planets its own sphere, ranked as higher or lower according to their apparent rate of motion when seen from the Earth. Even though the Seniors correspond to the planets, they have no rank among themselves, and the power of each covers several planes. A similar problem occurs with the Lesser Angles, as the powers having the same office in different Lesser Angles are essentially equal in rank, and act on several different planes.

Figure 8. Concentric System of Organization for the Tablet Names

A modified concentric model will still work. Figure 8 shows how this modification would work for a single Tablet in the Great Table. Here the Seniors and Lesser Angles cover radial sections of their regions, rather than each having its own ranked sphere. As a group, the Seniors could govern several concentric levels.

Before considering the attributes of the squares we should look at the correspondence between each Senior and a planet. This is one instance where the Golden Dawn system appears to work well; my practice has generally confirmed their attributes. The angels have suggested that one minor modification would bring the G.D. attributes fully into line with their creator's intent.

The Seniors' names radiate outwards from the center of each Tablet's Great Cross. Starting with the upper left column and going clockwise, the G.D. attributes them to Jupiter, Luna, Venus, Saturn, Mercury, and Mars. The angels suggest it would be appropriate to switch the attributes for the Seniors assigned to Mercury and Luna, placing Mercury in the upper right column and Luna in the lower left column. The explanation for this change is that doing so would more accurately reflect the flow of force among the Seniors.

Figure 9. Power Flows Among the Seniors A) Golden Dawn attributes B) Modified attributes

Figure 9 shows what this means. Figure 9A shows the G.D. attributes. If we follow the planets from point to point in their natural order (i.e., Luna, Mercury, Venus, Mars,

Jupiter, Saturn) the dotted lines show where we have to "jump" across from one arm to the next to continue the sequence. One of these jumps is short while two are longer; All the jumps are towards the same side of the cross, so the overall flow is unbalanced.

Figure 9B shows the modified attributes, and the effect the change has on the flow. Now the jumps are all of equal length and balanced around the circumference of the arms. Again, I have no idea whether this change is "true" in any absolute sense, but I have tested it and it seems to result in a stronger, clearer manifestation of power for the two Seniors involved.

The Golden Dawn never developed specific attributes for the letters of the Senior's names, relying instead on their system of decanate attributes; nor do Dee's records provide any plan that we can use. However, we can devise a reasonable and self-consistent system that reflects both their equal rank and their governance of several planetary levels.

Figure 10.3 Relation of the Seniors to the Planetary Spheres

Since the Seniors take their power from the Elemental King, we assume that the Seniors' power moves from the outside spheres inwards. We assign their names to the six sectors in Figure 8, writing the letters from the outside towards the center. Drawing circles between the letters to represent the planetary spheres, we get a diagram as shown in Figure 10 below. The Earth Tablet is used as an example.

Thus one letter of each Senior's name governs a particular region of a single planetary sphere. Together, the Seniors govern an entire sphere through the letters of their names positioned on that level.

The ranking of the planetary spheres follows the traditional sequence of medieval cosmology and the Cabala. And through its connection with the planets, the Tree of Life is raised up from it's microcosmic position in the G.D. system, and accorded a place more in keeping with its true importance. We can validly connect each letter of a Senior's name with one of the Sephiroth, with the letter of Binah standing in for all three of the Supernals.

The Names of God and the Elemental King can together be considered as expressing the power of the sphere of Chokmah. In the cabala, Chokmah is associated with the Sphere of the Fixed Stars, the Zodiac, and so would be an appropriate connection for the three Names. But Chokmah is also the sphere of the Father, the "expressed will" of the divine; the concentrating and activating power of the Elemental King, with his phallic "channel of power," would fit well with this aspect of the sephira. Kether, in this system, would not be an expressed power. As the angels told Dee, there was one Call that they did not give him; the Call that would invoke the power of God directly. The pure being of God is not present, and so in terms of the Tablet hierarchy, Kether is invisible.

But as mentioned before, we should not strain too much to make such connections absolute; the Enochian system defines its own view of the universe, and its relation to the Tree is more suggestive than binding. As will be seen in the following section, the connection of the Tablets with the Tree must involve some overlap in range between different ranks of beings.

The Lesser Angles

In the Lesser Angles we move out of the macrocosmic levels and into the microcosm. The pattern becomes more detailed here, due to the larger number of names involved. We see more going on because the levels involved are those that are natural to us as human beings; events operate on the scale we can directly comprehend. At the same time, the scope of action of the angelic powers is smaller than for those that came before, because the spheres involved are smaller in volume.

Each Lesser Angle as a whole embodies the process by which material substance, subjected to the force of the divine, is brought to a state of perfection and purity. As such, it has two parallel hierarchies. In one of these, spirit rules over matter but remains separate and distinct. In the other, the spiritual and material have been fused; the matter itself has become purified, perfected, and transmuted into a divine expression, while still retaining the essence of its original nature. The first of these hierarchies contains the names on the cross of ten squares (hereafter called the "L.A. Cross") and the Servient angels. The four Kerubic angels and their godname form the second.

Figure 11 shows the spherical positions of the names in these two hierarchies for a single Lesser Angle. The two segments shown are actually one segment looked at in two different ways. The powers in the two hierarchies interpenetrate and in their combination constitute the Lesser Angle's portion of the cosmological sphere. Also note that each Lesser Angle reflects the same pattern seen at the macrocosmic level. That is, two ranked Names govern the entire region, followed by several names of equal rank in a subordinate position. Figure 12 shows the pattern for an entire Tablet to make this clearer. Thus this spherical conception of the Tablets conforms to one of the prime rules of magick, "That which is below is as that which is above."

Figure 11. Spherical organization of the Lesser Angle Hierarchies

Figure 12. Spherical arrangement of an entire Tablet

In the first of the two Lesser Angle hierarchies, the L.A. Crosses correspond to the Sun ruling over the natural worlds. They therefore correspond as a class to the Vav of IHVH

The servient angels, as the material on which the Crosses act, correspond as a class to the final Heh of IHVH.

In the other hierarchy, the air and the earth have been fused into one, and brought directly under the governance of the Spirit. The Kerubic angels represent the Vav-Heh of IHVH, both the Yetziratic and Assiatic worlds. This is under the "vertical" expression of IHVH, its application to the planes of the Tree of Life as a ranked hierarchy.

At the same time, the Kerubs represent a purified expression of the four elements as they manifest within a given plane, wherein there is no ranking between them. In this latter form, the Kerubs are in themselves a complete representation of IHVH. The Kerubic god-name adds a letter from the Tablet of Union. It represents transubstantiation of the elements into a divine substance by the addition of spirit, producing IHSbVH, the Savior or Son of God.

Both in cabalistic and astrological symbology, the Sun is the great centralizing power, containing all other powers within itself, both those of the planetary spheres and those of the purely elemental spheres. It also reflects or channels the powers existing in the macrocosm into the microcosmic or elemental spheres. The L.A. Crosses contain both of these symbologies.

Looking at a whole Tablet, we can see a pattern of six Seniors having planetary natures presiding over four Lesser Angles having elemental natures. The L.A. Crosses reflect this pattern down into each Lesser Angle, maintaining the symmetry of the system. However, while the symbolism reflects the Seniors versus the Lesser Angles, the functions of these names appear in practice to resemble more those of the three Names of God and the Elemental King.

The name of six letters is said to call forth the powers of the Lesser Angle; in practice it can be seen to produce a cloud of generalized sub-elemental force around the magician. This is similar to the cloud of spiritualized quasi-elemental force produced by the Names of God. The name of five letters is said to command the forces to obey the magician. In practice it concentrates, focuses, and organizes the forces, causing them to take the circular motion that magicians call a "vortex". This is similar to the whirling motion by which the Elemental King concentrates forces at the higher level, though the name of five letters never achieves the same degree of concentration.

The Golden Dawn attributes of the L.A. Crosses acknowledge that they reflect the larger six-and-four pattern of the Tablets. Six of the planets are assigned to the highest six squares of the crosses (the planet Saturn is ignored) while the remaining four squares have no planetary attribute. There is an additional overlay of symbolism, assigning each of the squares to the Sephiroth.

Figure 13. Golden Dawn Attributes of the L.A. Crosses

There are problems with both these sets of attributes. The Tree of Life connection appears based, like the decanate attributes of the Great Cross, solely on a fortuitous coincidence of number and an eagerness to pack as many different symbols as possible into their system of attributes. They ignore the Enochian system's internal evidences of structure, and the absence of any references to the Tree in Dee's records.

The planetary attributes are more plausible, but fail for two reasons. First, the attributes are applied across two different divine names in such a way as to leave part of one name without attributes. Second, the attributions do not accurately reflect the higher level of the Tablet that is being echoed in the L.A. Crosses. Saturn has an equal place among the Seniors, but it is not present among the planets used in the Crosses. At the same time they relegate the Sun to a single square, destroying the symmetry between the two hierarchies within the Lesser Angles.

A different scheme would correct the problems with the planetary symbology, while also preserving both the elemental aspect and the function of the Cross as the symbol of the Sun/Son. In this scheme, the six letters of the vertical arm of the Cross are assigned to the same planets as the Seniors, with the attributes the same as in the letters of the Seniors' names. That is, we assign the top square to Saturn, and the remaining squares take the attribute of the other planets in order of cabalistic rank. The Sun is not included because the entire Cross embodies his power.

The name of six letters is the power of the divine Father and Mother, as it descends into the microcosm through the mediation of the Son or Sun. In the explorations that discovered these attributes, the planetary symbology of this name was overlaid with a second consistent symbology, which is expressed in the magickal formula AHIHVH, the merging or coalescence of the macrocosm, AHIH, and the microcosm, IHVH. This combination of symbologies prevents the six-letter names from being a mere duplication of the Seniors on a lower level. This formula, and the others relevant to the Tablets, will be described in more detail in the next chapter.

The third member of the Father-Mother-Son is embodied in the L.A. Cross name of five letters. With the planets all now in the six-letter name, the squares on the horizontal arm are free to be given elemental aspects. And the angels have combined the elemental and Father-MotherSon symbologies by giving this name the power of the True Son, in medieval belief: IShVH, Yeheshua, the Savior. The letters of this name are attributed, from left to right, to Fire, Water, Spirit, Air, and Earth.

Figure 14. New attributes of the L.A. Cross names.

In my dealings with them, the angels have never insisted on using a Christian symbology. Indeed, they have sometimes shown contempt for the human churches and their doctrines, thinking them silly or unrealistic. But in the present instance they have

been adamant on the connection between this name and the symbolism of the Son as Savior. What is being "saved", they say, is matter itself.

The universe, they say, is full of "dark" matter; that is, matter which has not yet been incorporated into the activity of a creator and is thus "unredeemed". The function of this name is to take the divine impulse, represented by the name of six letters, and apply it to unredeemed matter. The matter is thereby brought into a state of activity above its normal state of total quiescence and negativity, is "raised up" to a level where it can come under the activity of the so-called Servient angels. In the process, the matter is formed into elementals, the most basic form of magickal being.

The Servient angels act on these elementals, train them and condition them to conform their activity to the impulse of a divine creative power. Their initial chaotic forms are made regular, conforming to their primary natures. The elementals then take their place in the normal creative activity taking place on this planet. Through this process they are eventually brought to a state of relative perfection, where they come under the rulership of the Kerubic angels.

The attributes of the Servient angels combine those of the five-letter Name of God with those of the Kerubic angels, so we should next consider the Kerubs.

The Kerubs express a quality of purity and fixity. Their expression remains the same, no matter the plane or kingdom in which they are acting. Experiencing their energy in invocations, I get the sense that they have gone through an alchemical process of purification, so that only the essence or perfect metal remains out of the mass of substance from which they came. They are so pure in nature that nothing can touch or change them. Like natural law, they are the essence of all things manifest; like natural law, the constant change of the manifest world touches them not at all. They ever remain themselves.

The Kerubs have a significantly larger range of action than the Servient angels. They touch every level of the microcosm. In some ways they go even higher than the powers of the L.A. Crosses, effectively bypassing the solar influence and dealing directly with God. The power that rules them takes its divine element from the Tablet of Union, completely outside the spherical system represented by the rest of the Tablet. This means that the entire macrocosmic expression of the Tablets is bypassed as well. This is a parallel with the way in which the Second Call, which creates the "structure" or substance aspect, is out of the sequence shown in the other Calls, which create the things that fill and elaborate that structure.

The implication of this separation of the Kerubs is that the creation of matter was separate from the creation and development of the world itself. As was mentioned in discussing the Calls, a modern version of the medieval cosmology requires that we view our sphere of creation as being only one of many such spheres within the universe. Each of these spheres has its own themes, its own different style of creativity being worked out. Each has its own "prime creator", who defines the themes being worked out

within his sphere of influence. 4

By the principles of physics, matter must express the same characteristics and behavior everywhere in the universe without exception. We must therefore consider that matter was made prior to the creation of the various spherical regions, and made in such a way that it could be used for a huge variety of different creative themes. The "first creator", who made the substance that all subsequent creators have used in their works, embodied certain specific but highly flexible principles in that substance. The Kerubs in turn embody those principles as they work out in the sixteen subelements of the Tablets.

Here again we encounter a quasi-Christian symbolism, for the magickal formula expressed by the Kerubic angels is INRI. Christian myth says that these letters represent the sentence "Jesus of Nazareth, King of the Jews", but here they are used instead as a representation of the dynamic process of creation as it is embodied in the four elements. This symbolism will be covered in detail in the following chapters. Here it is sufficient to say that the letters correspond (from left to right) to the elements of Air, Water, Fire, and Earth.

The so-called "Servient" angels govern the elements as they manifest in the natural world; they represent the movements, changes, and transformations of state that make up the activity behind all four kingdoms in nature. Each Lesser Angel appears to have a close relation with one of these kingdoms; Air to Humans (considered as natural, not spiritual beings), Water to the Plants, Earth to the Mineral kingdom, and Fire to the Animal. This relationship remains the same in all the Tablets; each Tablet, in its own way, touches all the kingdoms, and governs portions of the activities therein. A high degree of redundancy is also present; squares in different Tablets seem to touch on the same activities, but view them from slightly different perspectives.

These angels express perfectly the astrological concept of mutability; their apparent expressions undergo constant change as their energy passes from place to place. In no place are they ever the same as any other, yet behind their changing expression there is a constancy of principle at work. It would be futile to try to list any significant portion of their functions; explorations will reveal that they cover a vast range of events within the world.

In addition these angels function as teachers or trainers for the elemental beings raised up through the power of the Names of God in the L.A. Cross. The quality they attempt to instill in the elementals is responsiveness or active intelligence, the ability to react quickly and perfectly to an outside impulse. The matter out of which the elementals were raised was, in its normal state, completely inert and unresponsive; learning to react constitutes a significant change of nature for them. The angels perform their training by directing the elementals in the action of natural processes, and activities done under the direction of magicians.

Each letter of each Servient angel's name embodies dual elemental attributes. One of

these attributes derives from the Kerubic angels, and is therefor governed by the INRI formula; the other derives from the "saving force" of the five-letter Name of God, and is governed by YHShVh. Thus as a group they "save" or "redeem" the matter with which they work, through the application of universal dynamic laws.

The INRI attribute of a given square is determined by reference to the Kerubic letter at the top of the column. Thus a square in the first column on the left is attributed to Air of INRI, the next to Water of INRI, and so on.

The influence of YHShVH is represented in the attributes given to the rows of letters; thus each Servient angel works out a single "letter" of the process of salvation. The spiritual influence of the letter Shin is not used in their attributes, but only the four letters of the "normal" elements. The Spirit can be considered as invisibly present throughout their activities.

But unlike the usual use of IHVH, in the Servient angels the attributes are applied from the lowest row upwards. This is because the unredeemed matter on which they work is symbolically "below" them, and has to pass through the four elemental stages in order. Thus the lowest row corresponds to Fire, the next to Water, the third to Air, and the highest row to Earth.

Creating Pyramids Using the Revised Attributes⁵

The Golden Dawn devised a technique for using visualizations of truncated pyramids for starting off visions of individual squares from the Tablets. Unlike their system of attributes, this practical method has been proven by use to be very effective, and works just as well with the attributes given here. The Temples of the tablets use an elaboration of the technique, and practice with the simple pyramids is a good precursor to that work, described later in this book.

The basic technique is to build a hollow truncated pyramid in the imagination. The flat top has an area one ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees.

The magician visualizes the letter of the square on the flat top, in either English or Enochian characters. Color each side of the pyramid in a color related to an attribute of the square. Then various sigils, symbols, and images are visualized on the sides.

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then visualizes himself standing on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the

narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up into the astral worlds. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. The usual techniques of astral visions are used from that point.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine downwards into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Table 3 shows a complete listing of the attributes for pyramids using the system presented here. For quick reference, the colors associated with various attributes are shown in Table 4. Note that the colors for the planets follow their path attributes rather than their connections with the Sephiroth of the Tree of Life.

Table 3. Pyramid attributes for the Names as used in this book.

Name type	North (top)	West (left)	East (right)	South (bottom)
3 Names of God	Spirit	Zodiac sign	Element of the Tablet	Spirit
Elemental King	Spirit	Letter's attribute to planetary sphere	Element of the Tablet	Spirit
(7-letter versions of name)				
Seniors	Spirit	Letter's attribute to planetary sphere	Senior's attribute to a planet	Element of the Tablet
L.A. Cross Name of 6 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Square's attribute to a planetary sphere
L.A. Cross Name of 5 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Element of the column (spirit for central letter)
Kerubic		Element	Element of	Element

Angels	of the	Column	Column	of
	Tablet			Lesser Angle
Servient	Element	Element of	Element of	Element
Angels	of the	the row	the column	of the
	Tablet	(IHShVH)	(INRI)	Lesser Angle

The symbols on the sides of the pyramid serve primarily to remind the unconscious part of the magician's mind of the attributes being used, and to stimulate it to produce stronger and more far-reaching connections to the magickal universe. These symbols may be as simple or elaborate as the practitioner wants to make them. The following suggestions are not rigid; vary them as seems appropriate from your experience.

The area of elemental attributes has the greatest potential for confusion, so making a clear distinction between the various sources of attributes is important. For the element of a Tablet or Lesser Angle, use the Enochian sigil of the element, or the Wheel for Spirit. For a side representing a IHVH or IHShVH attribute, use the Hebrew letter. And for INRI attributes, use the corresponding fixed sign of the zodiac, to which the formula is closely related.

Among the letters with planetary attributes, such distinctions do not appear to be as important; using the standard glyphs of the planets works well enough. As an alternative, you can distinguish by using the standard glyphs alone for a "pure" planetary attribute, as in the Elemental King. Combine them with the magickal image of the corresponding sephiroth for pyramid sides representing the "sphere" attribute of a letter in a Senior's name, and with the appropriate letter of AHIHVH for the six-letter Names of God.

Table 4. Color attributes of the elements, planets and signs.

Elements Planets Signs

Spirit white Sun orange Aries red

Air yellow Luna blue Taurus red-orange

Water blue Mercury yellow Gemini orange

Earth black Venus emerald Cancer amber

Fire red Mars scarlet Leo lemon yellow

Jupiter violet Virgo yellow-green

Saturn indigo Libra emerald

Scorpio green-blue

Sagittarius blue

Capricorn indigo

Aquarius violet

Pisces crimson

Figure 15. Pyramids for the Three Names of God in the Air Tablet

Figure 16. Pyramids for an Elemental King

Figure 17. Pyramids for a Senior of the Air Tablet

Figure 18. Pyramids for a 6-letter Name of God

Figure 19. Pyramids for a 5-letter Name of God

Figure 20. Pyramids for Kerubic Angels

Figure 21. Pyramids for Servient Angels

<http://hermetic.com/browe-archive/papers/firstkey.html>

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About this capture
Enochian Temples: Analysis of the First Enochian Key
by Benjamin Rowe

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Analysis of the First Enochian Key

(The following section fits into the "Symbols and Visualizations" section of Enochian Temples at point 3. It was deleted from the published version to save space.)

The first Enochian Key or Call is a recapitulation of the steps by which the creator of the system brought it into being. The Key follows the same macrocosmic-to-microcosmic progression used in the example consecration ritual, but then supplements this with a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the microcosm.

The Downward Current

1. Definition of context.

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath." The "firmaments of wrath" are the regions of activity within which creation takes place. The god declares his full control over the act of creation, and that as the creator he is outside the realm in which the act of creation occurs.

2. Definition of the limits and qualities of the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire." An elegant equation, defining the parameters of the creation. The god declares dominion over planetary forces (Sun-Moon) and elemental forces (fire- air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (Sun-Moon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water, Earth, and Fire.

3. Gathering of the energies to be used.

"Which measureth your garments in the midst of my vestures..." The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Keys. Another word is used for "garments" in the next sentence of this same Key. Another word is also used for "midst" further on in this Key. So the translation here is questionable. A magickal image given to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen on his chest.

4. Organization of the energies.

"...and trussed you together as the palms of my hands." The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The god concentrates the energies within the area of work in preparation for shaping.

5. Preparation of the material basis to which the energies are attached.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration." Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets in their two-dimensional form. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones," The word translated as "holy ones" appears to derive from the same root as the enochian words for "fire", suggesting that the holy ones are those who possess the spiritual will. The god specifies the manner in which his creation will respond to the mages and adepts.

7. Definition of the purpose of the the activity.

"and delivered you a rod with the ark of knowledge." The spirits of the Tablets are given authority over the dispensation of the god's knowledge, including the power to initiate.

Returning Current

8. The energies respond to the creative will.

"Moreover, you lifted up your voices and swore obedience and faith..." The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will.

9. And affirm the success of the act of creation.

"...to him that liveth and triumpheth," The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs.

10. They affirm that the creator himself exists outside the realm of creation...

"whose beginning is not, nor end can not be," The spirits affirm that the god exists

entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a viewpoint inside the god's creation.

11. ...that his will is the source of their existence,

"Which shineth as a flame in the midst of your palace..." Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will.

12. and that he continues to regulate all of their activities.

"and reigneth among you as the balance of righteousness and truth." The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Binah from Kether. Their balance is the path of Shin, connecting Kether with Tiphereth. Shin, Fire, is the "flame in the midst of your palace", and the beam of light in the center of the Temple.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.¹

Concluding phrases

"Move, therefor, show yourselves!

"Open the mysteries of your creation!

"For I am the servant of your god,

"A true worshiper of the Highest!"

In the remainder of the Key, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to demand a response from the spirits because his acts are in accord with the will of their creator.

Footnotes

1 See The Lower Temple, one of the supplementary papers listed at the end of the published version of Enochian Temples.

<http://hermetic.com/browe-archive/papers/keytwo.html>

14 captures
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About this capture
Experiments with the Second Enochian Key
by Benjamin Rowe
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The proper use of the Second Enochian Key or Call has apparently not yet been established. The Golden Dawn and Aurum Solis methods of using the Enochian system give entirely different uses for the Second Key, and neither has a substantive rationale for their particular use. This paper summarizes my attempts to determine the proper use of the Second Key through experiment, and the conclusions reached as the result of those experiments.

In the Golden Dawn system, the Second Key is used solely to invoke the spirits of the column attributed to the element of spirit in the Tablet of Union. Gerald Schueler repeats this, and adds "as well as for all other angels". It is unclear whether he intends this to mean just the other squares of the Tablet of Union, or all the other angels of the Enochian system. At another point in his book, Schueler implies that the names in the Tablet of Union can be rotated in a manner similar to the Kerubic Angels of the Lesser Angles to produce names of subsidiary angels. This tends to support the former view.

The Aurum Solis system uses the Second Key as a preliminary to the Call of the Thirty Aethyrs. Alternately, it can be used alone with the invoking name PARAOAN, made up of the "free letters" not used in forming the names of the Angels of the Aethyrs. The A.S. considers the Second Key as invoking an aspect of the "Lower Mother", presumably meaning Malkuth.

All of these uses seem to have been arrived at by process of elimination. I found none of them to be entirely satisfying or productive of results in my own workings.

Examination of the Second Key shows it to have a strong elemental aspect. These lines obviously relate to fire, water, earth, and air:

"...whom the burning flames have framed within the depth of my jaws; "Whom I have prepared as cups for a wedding, or flowers in their beauty for the chamber of righteousness; "Stronger are your feet than the barren stone, "And mightier are your voices than the manifold winds!"

Unfortunately, this elemental aspect applies equally well to both the G.D. and A.S. interpretations, as well as any number of other interpretations. Both systems appear to rely on parts of the preceding line of the call to support their choice of use.

"Can the wings of the winds understand your voices of wonder, ye Second of the First..."

The G.D. founders apparently took the phrase "Second of the First" to mean "coming immediately after the First", or immediately after God. The column of spirit in the Tablet of Union being the most "spiritual" of the forces in the Tablets in their system, they applied the Second Key to this column. But if the Second Key is invoking the highest aspect of the Tablet of Union, then what is the First Key, with its precedence over the Second, meant to invoke? Not God; the Angels told Dee specifically that the First itself is only invoked by an unspoken key.

The A.S. system apparently takes the phrase "wings of the winds" and interprets this to refer to the Angels (i.e. winged ones) of the Aethyrs. This is plausible on the surface, since the names of the angels of the Aethyrs are formed by overlaying sigils on the Elemental Tablets. However, the description of these angels that was given to Dee implies that they are of a high character that would contradict the elemental aspect of the second key:

"They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God." This quote would indicate an astrological character, not elemental.

"They are all spirits of the Air, not rejected, but dignified."

"Unto them, the province of eternal judgement is already opened."

Add to this the fact that all of the Aethyrs except the lowest are divided into three parts, not four, and the prima facie case for the A.S. method is destroyed, though the quotes suggest no alternative. Examination of the Key of the Aethyrs shows that Key precisely reflects the nature of the Aethyric Ministers as it is described elsewhere in Dee's records. Use of another key as part of their invocation seems superfluous.

The G.D. method fits with the elemental character of the Second Key, but I find it objectionable for what amount to aesthetic reasons. Why should an whole Key be devoted to the invocation of only four letters, which are not specially distinguished from the other twenty letters of the Tablet of Union? Elsewhere in the Tablets separate parts, the names of angels and gods with specific, distinctive characters, are carefully and regularly delineated. There seems to be nothing in Dee's records that would indicate that the first letters of the four names are in any way "higher" or otherwise special with respect to the other letters.

It seemed that it would be possible to determine the correct use of the Second Key by experiment. Examination of my previous experiments with the Keys and Tablets might point up a useful approach.

One of my prior experiments had involved invocations of all the Kerubic angels of the

Tablet of Earth, which are clearly of an elemental nature. In that work, I had followed a consistent pattern in my invocations. First, I performed a banishing using the Greater Ritual of the Pentagram. This was followed by an invocation of the element of the Tablet using the Greater Ritual, and then Crowley's elemental invocation from Liber LXXXIX vel Chanokh. The invocation was completed by reciting the First Key, the Key of the Element, and the Key of the Lesser Angle in order. Then the God-names of 3, 4, and 5 letters were invoked, followed by the Elemental King (name of 8 letters), the god-names of six and five letters for that Lesser Angle, and the name of the Kerubic angel.

One would expect that this procedure would produce purely elemental results. Examination of the record showed that the results were always consistent with an elemental framework. But within this frame, there was a consistent intrusion of astrological symbolism. That is, the element of earth was frequently represented in terms of the three earthly zodiacal signs. Similarly for air, water, and fire in their respective Lesser Angles of the Earth Tablet.

The last square of the Watery Lesser Angle depicted Water of Earth almost entirely in terms of the planets Mars (ruler of Scorpio), Uranus (exalted in Scorpio), and Pluto (similar in action to Scorpio). The Airy Lesser Angle contained a hidden initiation ritual, which started out presenting Man as the Pentagram, but then went into a detailed examination of Air as ether, elemental spirit. Finally, the man was taken on a complete circle of the zodiac, backwards from Pisces to Aries. There were also significant intrusions of planetary symbolism in this Lesser Angle.

In the Lesser Angle Earth of Earth, where one would normally expect the elemental aspect of the symbolism to be at its peak, instead the visions took place almost entirely in planetary terms, with "Earth" being interpreted by the angels as the planet Earth, rather than strictly as the element.

It then occurred to me that another part of the Earth Tablet experiments had substantially duplicated the symbolism of the Airy Lesser Angle. That time I had invoked each of the Seniors of the Earth Tablet in turn, and recorded the results verbatim in The Book of the Seniors. That record also showed the symbolism of the man as pentagram passing backwards through the signs of the zodiac. The only difference between the Lesser Angle and the Seniors was that the former interpreted "man" in terms of the individual while the latter interpreted "man" in terms of the human race as a unit.

The only factor common to both sets of invocations was the use of the First Key. I noted that the results for the Seniors were substantially clearer in exposition than the Kerubic visions, and that there were no intrusions of purely elemental symbolism into the visions of the Seniors. Assuming that no higher power had been overriding the normal action of the Enochian intelligences, this led me to the conclusion that the First Key is intended to be used only in invocations of the parts of the Tablets embodying astrological forces; that is, the three Names of God, the Elemental King, and the Seniors. The use of that Key with the Lesser Angles resulted in an overlay of the symbolism normal to the Seniors on the elemental symbolism of the Angles.

So, if the First Key is to be used with the King and Seniors, it follows that the Second Key is not to be used with those intelligences. A large portion of the Tablets was thereby removed from consideration. The next step was to determine which of the remaining possibilities is the correct one.

To start, I decided to see what effects would be produced by invoking the Second Key in the presence of charged talismans of the Tablet of Union and the Great Table composed of the four elemental Tablets and the Tablet of Union names.

The Tablet of Union talisman was charged by invoking each of the names in turn using the pentagram ritual and the pentagrams of Spirit. Each name was invoked on a successive day, and all four were invoked and the accumulated charge directed into the talisman on the fifth day.

On the sixth day, I meditated on the charged Tablet until I could clearly see the energies in its astral double. I then invoked the Second Key, and directed the generated force so that it lay over the talisman. The result was a slight brightening and clarification of the twenty squares corresponding to the sub- elements. No particular effect was seen on the leftmost column attributed to spirit. It appeared to get

slightly weaker, but that could be accounted for by the contrast with the other squares. The energies were maintained in contact with the talisman for a period of ten minutes with no other effect being observed.

I then invoked the four names of the Tablet of Union again and observed the effect. In this instance, there was a definite dispersal of force from the leftmost column of the talisman, and the intensity of the forces in the other squares increased substantially. I also noted that the interaction of the Key with the talisman produced a sense of twisting or distortion, as if the Key's energies were trying to reshape the talisman energies to another form, to break them up into individual squares and set those squares in a different order.

Conclusion: The results invalidate the use of the Second Key proposed by the Golden Dawn system. There does appear to be some sympathy between the Tablet of Union equivalents of the sub-elements and the Second Key, but not in the order they take in that Tablet.

The Great Table talisman was charged by invoking the Third through Eighteenth Keys in order on successive days. The Third through Sixth Keys were invoked twice, once with the First Key, and using only the Three Names of God, the Elemental King, and the Seniors. The charges from these invocations were directed into the Great Cross of each Tablet.

Following this, these keys were invoked again, without the First Key, using the Three Names of God, the Elemental King, and all the names from the Lesser Angle of the pure

element in each Tablet. The Kerubic names were rotated through their four phases, while the Servient names were not, following Dee's system. Each name's force was directed to the appropriate section of the Lesser Angle as it was invoked. This second procedure was also used for the Seventh through Eighteenth Keys, and the corresponding Lesser Angles. Finally, the Tablet of Union names were invoked and directed into the Black Cross on the Great Table.

I meditated on the Great Table until the energies with which it was charged were visible to astral sight. Then I recited the Second Key and directed the generated forces to surround the talisman.

There was an immediate enhancement of the forces in the Lesser Angles, which developed an intense radiatory quality that could be felt as well as seen with the astral sight. The Great Cross of each Tablet seemed to recede into the background. Within each Tablet, I could see energy flows passing from one Cross of ten letters to the next, from one group of Kerubic squares to the next, and from one group of Servient squares to the next. Each of these groups as a category became distinctive in some way that superseded their attribution to the Lesser Angles. The precedence of each group over the next also became quite clearly observable, though I can not describe how this was so.

I recited the Second Key again to increase its force, and observed a highly complex flow of force within the talisman. While the previously-described energy flows continued, there also appeared to be a flow in both directions along each rank and column of the Great Table. These flows of force, while strictly linear, interacted to produce a sense of a circular flow around the Great Table which ignored the boundaries of the Tablets and Lesser Angles. Where the flows intersected at each square, there was a flashing of light. Simultaneously there was a sense of strengthening of the bonds holding the various parts of the Great Table in their square formation.

These observations led me to believe that the Second Key was intended to be used with those parts of the tablets that relate strictly to the four elements; that is, those angels that are part of the Lesser Angles. Note that in Dee's system for using the Tablets, the Lesser Angles are invoked as if they were separate from the rest of the Tablet. The three God-names of 3, 4, and 5 letters are not used, nor are the elemental King or the Seniors. Instead the angels are invoked using only the god-names of the Cross of ten letters.

Further consideration brought the hypothesis that if a particular Lesser Angle is to be considered apart from the Tablet it is in, then the G.D. procedure of using the Key governing the Tablet, then the Key governing the Lesser Angle when invoking a Lesser Angle would be invalid. Instead, the Third through Sixth Keys would be treated as if they were co-equal with the Seventh through Eighteenth, and governed only the Lesser Angles they related to.

Since I already had explored the Kerubic squares using the First Key, it seemed

reasonable to test this hypothesis by invoking Kerubic squares using the second key. In order to keep the variables of the experiment to a minimum, a simple procedure was used. First, no preliminary banishing or invocation using the Pentagram ritual would be done. A simple circle would be visualized enclosing the astral area of work to restrict the forces. The Second Key would then be invoked, followed by the Key governing the chosen Lesser Angle. Finally, the Kerubic angels of the squares would be invoked by the power of the god-names from the Cross of ten letters. After the first series of four invocations was done, a second set would be done in which the Cross names would not be used, but instead "archangelic" names would be formed by adding a letter from the Tablet of Union to the angel's name, and the angels would be invoked by the power of their archangels. This latter method follows Dee's usage for the Kerubs.

The visions themselves would be started using the G.D. pyramid system, in which the seer visualizes himself standing on a truncated pyramid whose sides are colored according to the attributes of the square in question. However, in this case only the sides showing the attributes of the Lesser Angle would be colored. The other two sides would be left blank, and would be colored by the angel of the square to show the correct attributes. The top of the pyramid would be the color of the Tablet's element, with the letter of the square shown in the color of the element of the Lesser Angle. The Lesser Angle of Water of Fire was chosen by lot to be the object of the test. The Kerubic squares of the Angle were invoked in order from the rightmost to the leftmost.

Results: I noted in every case that the intensity of the invoked force was significantly stronger than it had been in the previous series using the First Key. And during the weeks the invocations took place, my dreams during the night showed a consistent symbolism based on the number 4.

However, analysis of the visions themselves shows few differences that could not be accounted for by the fact that a different Tablet was used for the test. The elemental aspect of the symbolism was much clearer and alchemical symbolism appeared where it had not done so before. Zodiacal symbolism continued to appear as it had done so in the previous series.

Planetary symbolism was almost completely absent. In the few instances where it did appear, it referred solely to the planets as alchemical metals, and only to those planets that relate to the five lowest sephiroth of the Tree of Life, which are attributed to the elements in the G.D. system. The other planets, including the outer planets Uranus, Neptune, and Pluto, did not appear in any form. This is in distinct contrast to the previous series, which had several repeating themes based on the outer planets. The tendency of the previous series to become increasingly focused on cosmic aspects of existence was entirely absent. The test visions had no elements that referred to events occurring outside the planet Earth.

Allowing the angels of the squares to define their own attributes did have one unexpected result: The symbolism that did appear, while completely consistent for each square, did not match the attributes given in the G.D. system. The G.D. method

attributes the Kerubic squares, in order from left to right, to Air, Earth, Fire and Water. In the two test series, the visions showed the squares to be attributed to Fire, Earth, Air, and Water. These latter attributes were not only consistent within each vision, but the last vision of the series contained scenes which confirmed the attributes of all four squares.

Conclusions: The weakening of the squares of the Great Crosses when the forces of the Second Key were applied to the Great Table tends to confirm the idea that the Second Key has more to do with the elemental pole of existence than with the cosmic, as does the concurrent strengthening of the rank/file aspects of the Table's formation. The near-absence of planetary symbolism in the test visions also supports this idea. However, the results are not sufficiently explicit to say that the Second Key should only be used with the purely elemental squares of the Tablets. But it appears more likely that the First and Second Keys represent the positive and negative poles of the continuum within which the Enochian forces are contained. Use of one or the other would tend to skew the results of any Enochian invocation towards the pole represented by the particular Key.

This hypothesis is supported not only by the results of the tests described here, but by the results gained by the Aurum Solis system in using the Second Key with the Key of the Aethyrs. In the A.S. system, the activity of the ministers of the Aethyrs is primarily with respect to events occurring in the material world. Contrast this with Crowley's results using the Key of the Aethyrs without the Second Key. In that case, the results were almost entirely spiritual in nature, with little or no indication that the ministers dealt with material events.

The appearance of attributes for the squares at odds with the G.D. system should not be considered to be an indication of invalidity of the tests. The G.D. attributes of the squares are entirely the work of MacGregor Mathers, and are themselves in disagreement with the few attributes the angels gave to Dee. Further exploration of the squares will be done using this same experimental technique in order to determine whether this pattern shown in the test visions extends to other Lesser Angles.

<http://www.hermetic.com/browe-archive/papers/zodiacal.htm>

18 captures

29 Aug 2003 - 16 May 2012

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About this capture

THE ZODIACAL ROUND

BY BENJAMIN ROWE Š 1990, 1992

ORO (Pisces)

And God said: "The time has come to create again. Let the old forms be banished. I

begin anew."

IBAH (Aquarius)

And God said: "I bind my will in patterns, ordered, cyclic, yet never the same. My Will evolves in Time."

AOZPI (Capricorn)

And God said: "The towers of My Will arise upon the base which I have set. Level upon level they rise. Well-founded are they in matter, and shall not fall while My Will continues to its end."

MPH (Sagittarius)

"Fabulous filigrees are wrapped about My towers by the ever-changing movements that My Will evokes. Filigree upon filigree; filigree within filigree; always similar, never identical, they blend the large movements with the small, the small with the infinitesimal, until scale is lost and none knows where ends and beginnings arise."

ARSL (Scorpio)

"From the blending of the scales does chance arise, the possibility of change and unexpectedness within the pattern of My Will. The seeds of new motions spontaneously arise; and none, not even I, know when and where they will appear."

GAIOL (Libra)

"Yet My towers are one, balanced in the light and in the darkness; that which arises shall always act within the bounds set by My Will."

OIP (Virgo)

And God looked upon his work and said: "But these are virgin houses: none as yet have dwelt therein. Let the seeds of life be sown and let them root and grow within the patterns of My thought."

TEAA (Leo)

And God said: "Let the lesser creators dwell within my towers. And let them work within the patterns of My Will according to their own creative arts, revealing unseen potential as does a sun entering into a dark place."

PDOCE (Cancer)

"Let the living creatures worship the creators as visible gods within the worlds. And let the lesser builders work their wills as do My angels when I speak my Word of Power."

MOR (Gemini)

And God said: "Let the thoughts of men blend with My thoughts, and elaborate them in the worlds where I no longer go."

DIAL (Taurus)

"And let their work build upon My pattern; and let their works reflect My evolving Will."

HCTGA (Aries)

"Let men work until matter and My Will are one. Then let them say: Thy Will is done."

Seer's Comments:

These brief sayings were given to the seer during an exploration of the Names of God for the Air Tablet. They are intended as meditations on the significance of the twelve Names of God within a system of attributes called the "Zodiacal Round". In this arrangement, the Names from each Tablet are assigned to a quarter of the zodiac centered on the fixed sign corresponding to the element of the Tablet. This puts the groups of names in the same relative positions as are their respective Tablets within the Great Table of the Watchtowers.

The Enochian "angels" have frequently dealt with zodiacal progressions in our previous contacts, but their earlier statements have always treated the progression in a more goal-oriented fashion. This is the first purely cyclic expression they have provided. Like Finnegan's Wake it never actually ends, but curves back to begin again.

This is the second full set of zodiacal attributes the angels have given me for the Names of God. The first set were provided in connection with the techniques described in the chapbook Enochian Temples. In that set, the Three Names for each element were assigned respectively to the mutable, fixed, and cardinal signs of that element. A quote provides the angels' perspective on the question of how these two sets of attributes interact:

"Now we would go in the way that you wish, and show the powers of the individual squares, but you should be aware that the groups of squares making up one of the Three Names have their attribute (as a group) to one of the signs, and these are of more power in most instances than the power of the individual squares.

"The Name ORO has its dual attributes to Pisces in the round of the zodiac, and to Gemini in the construction of the Temples of God's Will. The knife or sword of Zayin was shown in yesterday's brief vision as cutting the cord between the fishes of Pisces. Hence in that vision we showed how the two sets of attributes relate.

"First one encounters the attribute from the zodiacal round. As the mind flies higher, then the attribute of the Temple is encountered. In the course of initiation, the knowledge of the latter grows, is formed out of, the experience of the former. Much in the way that the knife of Air in the last vision was formed out of the tin of Jupiter and the copper of Venus, who are ruler and exalted planet of Pisces."

"In the initiatory progression, one goes from the sign, the most basic attribute, to the power of the ruling and exalted planets, to the Temple attribute, to the ruling and exalted planets of the Temple sign. This may seem complex, but the powers embodied in the Tablets are a reflection of the powers of the universe, and the universe is a very complex place on all levels."

This shift of attributes can be viewed in two ways. First, as a transformation from a condition in which the zodiacal quadruplicities dominate, to one in which the zodiacal triplicities dominate. Second, as a ninety-degree shift in the positions of the mutable and cardinal signs, counterclockwise for mutable, clockwise for cardinal.

The angels state in another place that movement of the powers through these various attributes produces two circular flows in the Great Table of the Watchtowers. In both cases, the power represented by the "Temple" attribute flows into the name whose Zodiacal Round attribute is the same. For example, the powers of ORO flow in the way quoted above, then the power flows into the Name MOR in the Earth Tablet, which has Gemini as its Zodiacal Round attribute. The powers of the fixed signs flow in both directions, since their attributes in both sets is the same.

When using these attributes in invocations, the angels specify that the Zodiacal Round is to be used in invocations of the angels of the Lesser Angles, and in invocations involving the use of the Second Call. The "Temple" attributes are to be used in invocations of the Kings and Seniors, and those involving the use of the First Call.

The powers of the Three Names are concentrated and formed into a vortex by the King of the Tablet. The King connects with the Names primarily through the first letter and the last two letters of his name. These letters all come from the four-letter Name of God, which is attributed to the element of the Tablet in both arrangements. So no matter which set is used, the powers of the Three Names are funneled a sign of the appropriate elemental character when they are used in invocations of the lower powers of the Tablets.

For those who wish use these sayings for meditation, it should be emphasized that the symbolism is almost purely astrological, with some admixture of Tarot. Formulations based on the Tree of Life are not present.

(Further discussion of the astrological attributes of the Names of God can be found in Godzilla Meets E.T., Part 2.)

<http://www.hermetic.com/browe-archive/papers/lesserangels.htm>

14 captures

29 Aug 2003 - 3 Jan 2010

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About this capture

The Lesser Angle Angels

Originally posted to the Enochian-I discussion list, December 8, 1996

A few days ago, someone asked about the angels of the Lesser Angles, particularly the so-called "Servient" angels below the Crosses. I was busy with something else at the time but thought a few comments, however belated, might still be useful. These are based on my experience, not on the Dee diaries.

It seems to me that while the Lesser Angles are definitely related to the elements and sub-elements, the angels there are not exactly general-purpose "rulers" or "governors" of the sub-elements. Rather the angels (with the god-names of the crosses) represent the application of a specific process to the elemental worlds. The nature of this process may have some bearing on how a magician might use them to accomplish the tasks he desires.

While I generally avoid using Christian terminology, the most descriptive term I have found for this process is "redemption". I use this term in a very broad sense, to apply not only to human beings, but to any form of matter in any of the kingdoms of nature. It is a process by which matter is taken from a state of inertness or blind, random activity, and "raised up" into a state of order and patterned activity under the divine will.

The god-name of six letters in the Lesser Angle invokes the general power of God projected into the worlds of the elements. The god-name of five letters invokes the driving force behind this process of "redemption", a force impelling the matter towards a higher state. The four so-called "Servient" angels each govern one of four stages of the process, beginning with the lowest angel in the Lesser Angle and moving upwards. Each of these stages corresponds roughly to one of the letters of IHVH, as follows:

The lowest angel relates to Fire and the Yod of IHVH. His function is to apply energy to the inert matter, in order to bring it into a state of activation. Each bit of matter so activated vibrates with a "note" or "chord" determined by its nature.

The next angel relates to water and the first Heh of IHVH. He sorts and groups the activated matter according to its nature and level of activation. Think of this as like the way in which particles suspended in water are sorted into layers by a centrifuge.

The third angel from the bottom applies structure to the sorted matter. That is, he takes the matter and builds it into a pattern that is in accord with the divine will, producing whatever "emergent" properties are intended. As an analogy, if the sorted matter was composed of atoms of carbon, nitrogen, oxygen, and hydrogen, then the structuring angel would form it into organic molecules. This angel corresponds to Air and the Vav of IHVH.

The final angel fixes the activated, patterned material into its new form, so that it does not devolve into random elements again. This angel connects with Earth and the last Heh of IHVH.

You can see hints of this "redemptive" process in the powers assigned to these angels in Dee's records. The powers are explicitly related to the perfection or change of some kind of matter: medicine is the process of perfecting the body; metals and precious stones are the perfection of inanimate matter; transformation is change from one form into a better form. The "nature and uses of living creatures" brings "wild" creatures under human intent.

While the process has physical analogues, it generally takes place on the magickal levels; the magickal aspect of any physical object could be the "materia" to which it is applied. A thing that is already organized would be raised to a higher level through application of the process.

Throughout the Calls, the magician is depicted as the "minister of god"; as far as the angels are concerned, the magician speaks with the god's voice, and expresses the divine will. The magician's personal intent is considered identical with the divine will. Thus, he can make use of this process for his own purposes without difficulty.

The main question is how to make use of it. If one is using a form of talismanic magick to accomplish one's intent, a talisman showing the god-names and angelic names (as suggested by Geoffrey James) would be inappropriate. It would invoke the process without applying it to anything. Nor can one simply invoke them as one might invoke Jupiter to obtain wealth, relying on their intrinsic nature to take care of the details. Both the formulation of one's intent, and the application of that intent to an object or objects must be more carefully specified than with other systems.

A talisman for use with these angels would not, then, show their names. Rather it should be as good a representation as possible of the goal it is intended to accomplish. One would then invoke the angels and direct them to apply their functions to the talisman in turn, in such a way as to perfect the talisman as a tool to accomplish the desired goal. This is somewhat more indirect than the traditional procedure, and more in line with A.O. Spare's methods than with those of the Golden Dawn or Aurum Solis, where more generic talismans are used.

Alternately, the "talisman" could be some object with an intrinsic connection to the desired circumstances or result. E.g., if one is trying to attract wealth one might use a large-denomination banknote, and direct the angels to perfect it as a "magnet" for other banknotes.

Josh Norton

<http://hermetic.com/browe-archive/papers/godnames.htm>

18 captures

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About this capture
The God-Names and Angels of the Lesser Angles
by Benjamin Rowe

(This discussion originally appeared on the Enochian-I mailing list, and so is not copyrighted.)

To: Enochian list
From: Josh Norton
Subject: Attributes of Six-letter god-names

[Following an enquiry from Khephera...]

In the winter of 1992-1993 and the following spring, I did a long series of works intended to determine the "real" attributes of individual squares within the Tablets; at least, I hoped to get a better and more consistent system than the G.D. version. The overall results of this work were described in the two "Godzilla Meets E.T." papers, which I believe you said you read. Unfortunately, the magickal records for the work were almost entirely destroyed in a hard disk crash in June 1993; as a world-class procrastinator, I naturally did not make backups. :-) So in describing it I am working entirely from memory.

Throughout the work I used a relatively simple method. I would vibrate the Call appropriate to the Lesser Angle, then go into the astral and formulate a Golden Dawn style truncated pyramid around me. The sides of the pyramid would be completely blank, no symbols or colors. The flat top would have the letter of the square I was testing, drawn in the angelic alphabet. Then I would vibrate the divine and angelic names relevant to the square until I got some sort of response.

The idea was that whatever power/entity responded would fill in the blank sides of the pyramid with colors and symbols to define the nature of the square, and would then follow this by elaborating the square's nature through a descriptive vision. For each rank of powers within the Tablets, I began with the Lesser Angle of Air in the Air Tablet, to avoid several possible sources of confusion, and followed up by doing the same rank using the same method on three other Lesser Angles selected at random.

The nature of the actual response differed for each rank, but was generally consistent for all the visions within the rank. For the so-called "servient" angels, the response would launch directly into an allegorical vision of the square's function, and only afterwards would the angel appear visibly and describe the pyramid. In the "Kerubic" squares, the angel would appear, go through the usual recognition and testing procedures, then paint the pyramid and display a descriptive vision.

In the squares of the god-names of six letters, a god-form would appear in the middle of the pyramid, seated on a throne. The god would be carrying various symbolic implements (which I can't remember at this late date) and the throne would be carved

with symbols, mostly of one of the planets. The god-form would do nothing; it would not respond to words, gestures, or drawn symbols. I discovered that I had to sit down on the throne and merge my astral body with the god-form for the vision to continue. At that point, the walls of the pyramid would be briefly colored and emblazoned with its defining symbols, and then would turn transparent again to display the explanatory vision. Unlike most visions, where my viewpoint "travels" as the vision progresses, there was a distinct sense that I stayed in one place (on the throne) while the astral world moved around me.

Anyway, the resulting visions showed a consistent set of attributes for the squares of the god-names. The north face of the pyramid was attributed to God (not "spirit" in the elemental sense), the east face was the element of the Tablet, and the west face the element of the Lesser Angle. The south face was attributed to the planets in descending order: Saturn, Jupiter, Mars, Venus, Mercury, Luna.

But rather than being "pure" expression of the planet's powers, it emphasized them as being representative of a pattern manifesting on three different levels of existence. The visions divided them into pairs. The first square of each pair showed the power there as a male "seed" being thrown down through the planes to be received by the second square of the pair. The second square would nourish and support this seed, growing it into an elaborate network which continually bifurcated and expanded as it progressed downwards, root-like. In the first pair, this network was shown as a pattern of light expanding in space; in the second pair, as the growth of a human nervous system during gestation and maturation; in the third pair, as a plant seed growing into the root and stem-systems of the full-grown plant.

As each of the first two networks penetrated downwards into the plane of the next "male" square below it, the ends to the net would encyst to form seeds again. In the final square, the roots of the net penetrated into the "dead" matter symbolized by the rocky body of the Earth, breaking up that matter and enabling it to be incorporated into living beings.

Obviously, the three levels -- space, the human world, and the material world -- are equivalent to the divine, human/planetary, and elemental worlds that show up in various parts of the Enochian and Heptarchic systems. At the time I wasn't aware of the prominence of this symbolism in the record; I hadn't read it yet. I thought of the division only in the terms of my astrological training, where the planets have somewhat similar functions in the human personality.

The overall results could be tabulated this way:

	Male	Female
Divine	Saturn	Jupiter
Human		Mars Venus
Elemental	Mercury	Luna

My thought is that each six-letter god-name represents a reflection (in the elemental

worlds of the Lesser Angles) of the power of the Seniors, while the five-letter name of God (which showed the symbolism of Yod-He-Shin-Vav-Heh) reflects the Elemental King. If we regard the King and Seniors as the divine Father and Mother, respectively, then the Calvary Cross in each Lesser Angle must represent the Son, since it combines their reflections in itself. The fact that the vertical arm of the cross has planetary attributes while the horizontal arm has elemental attributes would show the Son as the intermediary between the divine and mundane worlds, following the customary Christian symbolism.

Or if you prefer something closer to Dee's symbolism, then you could say that the Holy Trinity in the lines of the Great Cross is made manifest through the Son Incarnate in each Lesser Angle.

Josh

To: Enochian list
From: Josh Norton
Subject: Re: Attributes of Six-letter god-names

At 02:51 AM 2/11/97 -0500, Khephera wrote:

>

>I do have a question: Why is Sol not represented in this- and why would it
>not manifest in the Central square (the Shin of YHShVH)? Sol/Tiphareth is
>the very Sphere of the Crucifixion which is the focus of the Calvary Crosses
>and the Kherubic (INRI) Angels.

It is. The Cross as a whole is Sol. The Cross is the Son, and the Son is the Sun.

In esoteric astrology, the Sun comprehends the powers of all the planets. In the cabala (in European versions, at least) Tiphareth is the central mediating sphere where the powers of all the other spheres come together. In the crosses of the Lesser Angles, we have the fusion of the Six of the Tree's "Heavenly Hexagram" with the Five of the elemental or mundane spheres under the governance of Spirit. I.e., the union of macrocosm and perfected microcosm in the body of Christ, the Son or Sun. A modern parallel (for those with an aversion to Christian symbolism) would be Thelema's symbolism of the number 418.

To extend what I've said previously, I think that the principle of redemption is the key and essence of the process depicted in the Lesser Angles. I use "redemption" in a much more global sense than Christians use the term, to encompass not only human beings but all the material of creation, but the principle is the same for all levels. The research I did tends to confirm this in all particulars.

In the Six-letter name of God, we have the divine power manifesting in the material

world through the planets considered as a double trinity of powers. As described yesterday, when this power finally strikes the "dead" matter at the material pole of existence, it acts to break that matter up into a form that can, in potential, be incorporated into the living creation. (In other visions, the angels have associated this dead matter with the prima materia, the substance out of which all normal matter is formed. They depict this materia as existing in a state of ultimate negativity or inertia; the power of the six-letter name acts to separate a portion of it and make it sufficiently responsive to be acted upon.)

The five-letter name of God was shown as powers expressing the formula of IHShVH, the saving or redemptive power. (Yes, I know this isn't how the Hebrews spelled it -- we're talking Christian cabala here.) This power creates a "vortex" which tends to draw the separated "dead" matter upwards towards the spirit, and (because it contains the archetypes of the elements within itself) defines the forms that matter can take within the living creation.

Both of these names together represent the Christ, who is both Son of God (the six-letter name combining the Mother and Father aspects) and the Savior (the five-letter name).

(I would comment that the symbolism of the Cross does not here represent sacrifice. Rather it represents the divine blessing and the saving power of divine love. In Catholic iconography, the living Christ (as distinct from the dying Christ) is often shown with his arms outstretched, cross-like, as if to embrace the multitude or to pass them his grace. This alternate interpretation is often forgotten.)

The "Kerubic" angels represent the formula of INRI or IRNI, the universal process by which all change, initiation, and movement upwards towards the spirit takes place. The Christ embodied this formula in his life, and the "redemptive" force represented by the crosses of the Lesser Angels makes use of it to transform the materia that has been activated.

The "Servient" angels combine the process of INRI with the power of the five-letter name (minus its letter of spirit) to do the actual "dirty work" of raising up the dead matter and incorporating it into the creation. Their column attributes follow INRI, while their row attributes follow IHVH. But curiously, the IHVH attributes were shown to go from the bottom-most angel upwards rather than top-down as one might expect. This turns out to be reasonably logical once you understand what they were getting at:

Lowest angel = Fire: "heats" the matter and causes each fragment of it to vibrate with its intrinsic "note".

Second angel = Water: Separates and sorts the fragments according to their vibrations, much like a centrifuge.

Third angel = Air: Binds the fragments back together in a structure that accords with the

living creation.

Top angel = Earth: "Fixes" or solidifies the pattern, making it permanent.

The "fire" angels are lowest because they must act on the matter first, while it is still in its "lowest" or least responsive state. Each following step figuratively raises the matter higher, where the next angel in turn can get at it.

So each Lesser Angle is, in a sense, the image of Christ pouring his blessing upon the world in order to redeem it. Sixteen times over, once for each sub-element. This system of attributes was not at all what I was expecting when I did the research to discover them. At the time I was theorizing a much simpler system, in which all the columns and rows followed the "Enochian" sequences of elements -- i.e., Air, Water, Earth, Fire, with the central column being Spirit. This theory pleased my sense of elegance, and would have been supported by the one clue on the matter in the diaries. I was secretly somewhat offended when the angels didn't go along with it! Ah, well. So much for what I wanted. :-)

Despite being a non-Christian, I have no problems personally with this symbolism; it fits too well with the powers as I experience them. Unlike many "cutting edge" magicians -- who seem to resent the idea of any being doing them a favor -- I still have a place for Love and Grace in my view of the spiritual cosmos; I can fit it in well enough. I expect that many others will have a hard time swallowing it -- can you imagine Michael Aquino and his ToS bunch dealing with this? <G>

Regards, Ben

<http://www.hermetic.com/browe-archive/papers/enochianinitiatoryworkings.htm>

18 captures

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About this capture

Enochian Initiatory Workings

Originally posted to the Enochian-I discussion list, December 16, 1996

A. wrote:

>

>...what I'm really looking for, however, is a self-initiation ritual using
>Enochian Magick. Or at least some suggestions of a place to start. In a
>sense, just performing the Enochian rituals serve as an initiation.

>

Hmmm...if you're into very BIG rituals, you might look at "Comselha: An Enochian

Macrocosmic Ritual." [snip] I suspect you would think it is overkill for your purposes, but it might give you some ideas.

This ritual invokes all the Enochian powers that relate to the realms in Tiphereth and above, and focuses them into a pattern centered on the magician. It doesn't deal directly with the issue of the H.G.A., but it can definitely open one's awareness to the levels of existence where the H.G.A. becomes known. I imagine that, having invoked all these powers, one could devise a ritual to focus them to the task of contacting the H.G.A.

As far as I know, no one has as yet devised a set of initiation or self-initiation rituals based solely on the Enochian powers -- unless Jerry Schueler's recent effort counts as such; I would say it does, despite its faults. The task can definitely be done, and I'm going to start thinking about it now that you've put the idea into my head.

But the form of these rituals would likely be somewhat different from a method of working based on the Tree of Life. There is no direct correlation between the structure of the Tablets and that of the Tree; they divide the magickal universe up according to different maps. Better to work with the magick on its own terms than to try and force it into an inappropriate vessel. Let's consider the necessary parts of the initiatory process below Tiphereth, and see what we can come up with.

As I see it, the goal of initiation is not only to raise the consciousness to a higher level. As well, one must purify the lower "bodies" and reconfigure them so that they are capable of receiving from and responding to the newly-opened levels in a free and flexible manner. Failure to do this accounts for much of the inappropriate thoughts and behavior -- and outright looniness -- people exhibit after contacting a higher level. The Golden Dawn's initiations were supposed to do this, progressively balancing and purifying the physical body, the emotional/astral nature, the intellect and the personality. It was only after this was done that the initiate was given the task of contacting his H.G.A.

From my experience of them, the Lesser Angle powers are perfectly suited to each of these tasks. One could devise a series of rituals in which one goes through all of the Lesser Angles in turn, progressively purifying and balancing the parts of the mundane being with which they relate, and orienting them to the spirit. I.e., the four L.A.s of the the Earth Tablet to work on the body, the Air Tablet for the emotional/astral nature, the Water Tablet for the intellect, and the Fire Tablet for the personality. Or whatever way you see the elemental associations of those bodies.

Look back about a week in the list's messages, and you'll see one titled "Lesser Angle Angels", which briefly describes the way I see the various powers of the Lesser Angles. In the context of self-initiation, the god-name of six letters would be the reflection in the elemental worlds of the power of Kether descending on Tiphereth. The god-name of five letters would be the reflection of your H.G.A. in Tiphereth, presiding over the work, guiding you, and drawing you up towards itself. The "Kerubic" angels represent the universal formula of Change, enabling the process, and the "Servient" angels are the

ones who actually perform the process of purification and balancing.

A skeletal outline of such a ritual might go something like this:

1. Recite the First Call
2. Recite the appropriate Call for the Lesser Angle.
3. Vibrate the six-letter Name of God several times. Using language appropriate to your beliefs, invoke the blessing of the Divine upon the work in progress, and upon your spiritual goals.
4. Vibrate the five-letter Name of God several times. Invoke your H.G.A. (or the Christ, if you prefer) affirm your connection with the H.G.A., your acceptance of its guidance, and ask that it preside over the work in progress to assure that it take place properly.
5. Vibrate the Kerubic god-name and the names of the Kerubic Angels. Call upon them to bring the power of change to bear upon the work to make it as effective as possible.
6. Vibrate the name of each Servient Angel in turn, in the correct sequence. (That is, starting with the one listed at the bottom of the Lesser Angle, and working upwards.) As each one is invoked, visualize the angel's power going to work on your being, performing that part of the purification process that it governs.
7. Make some sort of closing speech, declaring the work to have been a success, thanking the angels and your H.G.A., and asking for their assistance as needed in the future.
8. Spend some time absorbing the invoked energies, meditating on any insights that might have happened during the ceremony, and just generally relaxing the mind.

I'll let my unconscious work on this for a while; if it comes up with an interesting ceremony, I'll post it here.

Regards,

Josh

<http://hermetic.com/browe-archive/papers/comselha.htm>

15 captures

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About this capture

Comselha: An Enochian Macrocosmic Ritual

by Benjamin Rowe ©1995

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The purpose of this ritual exercise is to invoke the transcendental power of the Enochian god, to transform it in turn through all the macrocosmic powers within the Elemental Tablets, and to organize them into a balanced form. At the same time, these powers are conditioned so that they express a particular view of the creation of which they are a part. As the final step, these energies are directed so that they energize the magician himself.

The magickal records covering the results of the first use of this exercise are available separately.

I have received several complaints about my published rituals recently. Some complain that they are too elaborate, others that they are too simple, and some question whether they really qualify as magickal rituals in the traditional sense.

The complaints of over-elaborateness stem from the fact that it is impossible to perform any significant part of the works in a single session. This is perfectly correct, and is done deliberately. My experience has been that the rewards given to the magician by the "angels" of the Enochian system are very precisely gauged to the amount of care and effort the magician puts into the work. Works that are planned, rehearsed, and carried out over a period of weeks or months are much more likely to produce significant initiations than any number of single-session efforts. The present work was designed to be performed in stages, with the expectation that each stage will be performed until the powers invoked achieve a self-sustaining presence in the magician's temple before he passes on to the next stage. It can be expected that the rewards will be commensurate with the effort involved.

Complaints of excessive simplicity derive from lack of the pompous verbiage typically found in formal rituals, and the dearth of advice concerning symbols, implements, and materiel that would help to fire the imagination of the magician. There is a decidedly bare-bones feel to the descriptions. This is perhaps an expression of my own character as a magician; I find that complex pomp and ceremony put me off rather than enhancing the work. I have complete faith that every magician's imagination and intuition will provide him with enhancements appropriate to his or her own character and style, and so see no need to provide more than the minimum schema necessary to accomplish the work successfully.

The differences between these rituals and more traditional forms derives from the nature of Enochian magick. In most systems, the primary difficulty is in producing a flow of the desired power. The major portions of the rituals are dedicated to simply getting the power to appear. Once it does appear, its direction to the desired end is a relatively simple matter.

In contrast, the Angelic Calls and Names provide a means by which even a beginning

magician can easily call up a strong flow of force. But the forces involved are much more ambiguous than in other systems. Each appears to have many different natures depending on the level and orientation from which they are viewed; their manifestations seem to be potentially infinite. The primary work of a ritual must accordingly be to focus, direct, and condition them, through the use of the imagination, so that they manifest in a clear and manageable way. This work conforms to that necessity.

Additionally, the specific form used makes this work something resembling an inverse path-working exercise, going top-down rather than bottom-upwards. And as Frater Azoth has pointed out, there are resemblances to the mandala-workings and chakra-visualizations used in Tibetan Buddhism. They are certainly very similar in intent, though the similarity of form was unintentional.

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The Place of Working

The work may be done in either a physical or an astral workplace. The magician may find astral working preferable due to the size of the magickal circle, and also because the area can not be used for any other purpose while this work is proceeding.

The magickal circle is actually four concentric circles having specific relative proportions. The "units" referred to may be of any convenient size, provided that the innermost circle is large enough to stand or sit in comfortably.

The inner circle has a radius of four units. The next circle has a radius of eleven units, and thus produces a band 7 units thick around the inner circle. The third circle has a radius of 12 units, making a band one unit thick around the second circle. The outer circle has a radius of 13 units, making another band one unit thick.

All four circles are divided into quarters by lines going from the center to the circumference in the cardinal directions. Each quarter of the second circle is further divided into six pie-sections fifteen degrees wide. Each quarter of the outer circle is divided into three pie-sections thirty degrees wide.

The innermost circle should be colored some dark neutral color, such as a dark gray. The two outermost circles in each quarter should be colored in the King-scale elemental color of the corresponding element, thus:

Quarter	Element	Color
Northwest	Air	Bright pale yellow
Northeast	Water	Deep blue
Southeast	Fire	Glowing orange-scarlet
Southwest	Earth	Warm velvet black

The second circle should be in some light neutral color, such as a slightly grayish white. Alternately, each sector of this circle could be outlined in the elemental color of the quarter with a fill in one of the planetary colors, following one of the schemes described

further on. But this alternative may be too burdensome for an astral working.

Symbolism of the Circle

The structure of this magickal circle mirrors the medieval concept of the heavens. In that cosmology, the planetary and heavenly realms are viewed as a series of concentric circles surrounding the Earth, each circle going outwards representing an increasingly more "divine" power. The planets each take a circle in their cabalistic order. The sphere of the zodiac is outermost, representing an outer "shell" around creation; beyond it is the Empyrean, the unknown, invisible realm of God.

The scheme has been slightly modified here to fit the actual natures of the Enochian powers involved. It is recommended that the magician make a diagram of the circle and completely familiarize himself with the meaning of the various parts before beginning work. If this is done, the actual work becomes a much simpler prospect.

Our goal in this work is to take the invisible power of the divine, bring it into the realm of creation, and then bring it downward through a series of transformations to energize and consecrate the Earth and ourselves. Thus we will be working from the outer circles towards the center.

Functionally, the three Names of God in each Tablet act to gather the invisible power of the divine and transform it so that it is accessible to the lower powers of their Tablet. As such they act as the interface between the Empyrean and the realm of creation, in a way similar to that of the zodiac. The outermost band of our magickal circle will embody this principle.

Each of the twelve Names of God will have dual attributes. The first, which we will call the "outer" attribute, represents the energy the Name takes in from the divine, as symbolized by one of the zodiac signs. (See The Zodiacal Round.) The second "inner" attribute represents the energy as it has been transformed by the Name into a form compatible with its Tablet. This latter attribute also uses the zodiac signs, but after another fashion.

The cross that divides the circle into quarters represents the solstices and equinoxes, and at the same time the "Black Cross" that binds the four Elemental Tablets together into the Great Table. The western arm of the cross is the spring equinox and the eastern arm the autumnal equinox. The northern arm is the winter solstice, and the southern arm the summer solstice. The three Names of god are assigned to their quarter's three sectors of the circle's outer band in clockwise order. The relevant attributes of these names are as shown in the following table.

Name	Element	Quarter	Outer Attribute	Inner Attribute
------	---------	---------	-----------------	-----------------

ORO	Air	Winter	Pisces	Gemini
IBAH			Aquarius	Aquarius
AOZPI			Capricorn	Libra
MPH	Water	Fall	Sagittarius	Pisces
ARSL			Scorpio	Scorpio
GAJOL			Libra	Cancer
OIP	Fire	Summer	Virgo	Sagittarius
TEAA			Leo	Leo
PDOCE			Cancer	Aries
MOR	Earth	Spring	Gemini	Virgo
DIAL			Taurus	Taurus
HCTGA			Aries	Capricorn

Thus in their outer attributes, the Names collect a complete round of the divine energies as passed inwards through the zodiac. In their inner attributes, the Names pass inwards the power of their element, in its alchemically mercurial, salt, and sulphuric forms.

The function of the Elemental King of each Tablet is to take the power passed inward by the Names of God, concentrate that power, transform it and distribute it to the Seniors and the powers of the Lesser Angles. In this work we will only be concerned with his transformation of the power into the six-fold constellation of the Seniors.

The Seniors represent the planetary powers, but in a way not entirely compatible with the medieval cosmology. The medieval system, like the cabala, sees the planets as ranked hierarchically, some being more divine than others. In contrast, the six Seniors in each Tablet are in every way equals; none is higher than the others.

In this work we will consider them as each being a vertically-oriented power; each represents a flow of power that is colored by a particular planet's nature, but which passes downwards through all the planetary circles of the medieval scheme. Each letter of a Senior's name will represent his power as it manifests in one of those circles. As an example, the "A" of ACZINOR will be a Jovian power acting in the sphere of Saturn; the "C" of that name will be a Jovian power acting in the sphere of Jupiter, and so on.

Following this scheme, the Senior's names are assigned one to each pie-section of the second band within our magickal circle. They go from the outside towards the center, as do the powers represented by those names.

The innermost circle represents the Earth as the center of the medieval cosmology. Additionally, this circle holds all of the Lesser Angles of the Tablets. There is a more elaborate version of the structure used here, in which the Lesser Angle powers also have their spheres surrounding the Earth; but for current purposes all the microcosmic spheres have been lumped into one.

The Ritual

Preparatory and Concluding Actions

Actions in this section should be practiced daily until they have become familiar and the feelings and attitudes necessary can be held without effort. With practice, they should become easy enough that they can be done smoothly in a couple of minutes. These actions should be performed in every ceremony, before going on to one of the stages.

1. Use a plain white robe for a costume, with no decorations or regalia of any kind. A black over-robe, again without decoration, should be worn over with white robe at the beginning of the ceremony. This second robe should be such that it can be easily and rapidly thrown off. A plain white wand, unconsecrated to any other purpose, may be used, or figures may be drawn with the hand.
2. Perform a preliminary purification and consecration of the Temple with Fire, Water, and Air. Use frankincense or some other solar incense for the censuring, rather than any specifically elemental incense. DO NOT perform any preliminary banishings or invocations; the G.D. pentagram and hexagram rituals are specifically to be avoided, as are any other rituals that describe a protective circle around the place of working.
3. Move to the center of the circle and kneel or sit comfortably, facing the direction of the spring equinox.
4. Imagine that the innermost circle is the microcosmic world, and the entire Earth and all of the purely elemental magickal worlds are contained therein, as well as your body. Feel all these things being gathered into the sphere and being immovably fixed there. Spend as long as necessary to get a strong feeling that this has been accomplished.
5. Imagine that the black robe is a shell, an outer mundane body concealing the essentially divine essence of your being. Imagine that all the mundane parts of your being, and every other thing that distinguishes you from the divine, is part of that shell. Feel these things moving into the robe and becoming fixed there, leaving nothing but the divine essence, enclosed in the white robe, contained within it. Again, spend as long as necessary to feel this has been accomplished.
6. Undo the black robe so that when you stand it will fall away and be left lying behind within the inner circle.
7. Stand up and simultaneously cast off the black robe. As you do so, feel that everything of your personal identity is being left behind with it. Even the physical or astral body your consciousness inhabits should be felt to be nothing more than a projection, an illusion without substance or influence. All that remains is a divine essence, free of its envelope. This essence expands itself into the God of Justice, IAD BALT, who reigns over the Enochian universe.

From this point on in the work, all actions are to be done as if you were this god. The region enclosed by the circles is the realm of your creation, and you can stand within it or outside it without being in any way influenced by it. You should make an effort to feel a total freedom from any conditions or limitations of the created world.

8. Still looking towards the spring equinox point, survey your creation and review its structure. In the center is the World, and the realms of the elements. Next outwards is the realm of the planets, enclosed by the realm of the Sun. Beyond the Sun the remainder of the manifest universe is compressed into realm of the zodiac. And beyond the zodiac is the Empyrean, your true home and state of being, a higher-dimensional universe in which your creation is embedded. See each of these realms as separated from the next by a thin membrane or interface, not so much a barrier as an area where their influences balance and cancel out.

Meditate on your creation and that which encloses it as long as you like.

9. Concluding actions. After completing these preliminary exercises, or (if you have passed to one of the later stages) at the end of the ceremony, return to the center circle. Take up the black robe and put it on. At the same time, consciously re-absorb everything that you have previously fixed in it. Take on your personal identity again in all its aspects. Then sit in silence and seek to absorb any forces generated by the ceremony. As you proceed through the stages you may note significant changes in awareness, new insights, revelations, etc. during this time. Take as much time as you feel necessary to absorb and integrate them into your being.

Finally, declare the work to be completed, and return to your mundane activities.

Stage One

10. Following step 8, walk to the outside of the circles along the line of the spring equinox. Imagine at the same time that you are passing through the realms of your creation back to the Empyrean.

11. Still outside the circle, turn and circumambulate it in a clockwise direction, drawing a glowing line in the air above outer edge of the outer band as you go. Imagine that by doing so you are temporarily sealing off your creation from the higher dimensions in which it is embedded, so that there is no transfer of information or energy from one to the other.

12. Upon returning to your starting point, turn to face inwards along the equinoctial line. Vibrate the First Call. As you do so, imagine that it is causing the gathering of the limitless energy of the Empyrean, and causing that energy to press inwards on the boundary you have drawn around the realms of your creation. Vibrate the Call several more times, each time producing an increase in the energy present, and in the pressure it exerts upon the boundary. Seek to create as high a state of tension as you can, with the energy pressing irresistibly, and the boundary resisting immovably.

Stage Two

13. Move clockwise until you are outside the center of the outer band sector assigned to the name ORO. Face the center of the circle, and visualize that name floating in the air above its sector, just inside the barrier.

14. Vibrate the name ORO several times. Simultaneously draw the hexagram of Pisces on the face of the barrier and draw the glyph of the sign inside the hexagram. Next draw a circle around the hexagram just touching its points. While doing so, imagine that you are etching the circle in the barrier in the same way you would etch glass with a glass cutter.

15. Strike the center of the circle forcibly with your fist or the wand, punching out a hole in the barrier. (The hexagram remains suspended within the hole, its lines glowing.) Immediately you withdraw your fist, the Empyrean energy pressing on the barrier pushes through the hexagram, through the hole, and fills up the ORO sector of the outer band. As the energy passes through the hexagram it takes on the color of the sign Pisces, and remains this color as it fills the column.

16. Repeat steps 13-15 for the other sectors, going in order clockwise around the circle. Use the appropriate colors and hexagrams for the sector's outer attribute in each case. If necessary, take time to renew the pressure of the Empyrean energy between sectors.

Stage Three

This stage may be done one quarter at a time on separate days. If so, do not repeat the work on a given quarter in consecutive sessions; instead continue with the succeeding quarters and repeat the entire cycle of quarters as many times as necessary to get the energies firmly established.

17. Again move clockwise until you are opposite the center of the ORO sector in the outer band. Face the center of the circle and visualize the Name floating above the center of the sector.

18. Vibrate the name ORO several times. Draw the hexagram of Gemini on the interface between the outer and third bands while continuing to vibrate the name. Put the glyph of Gemini inside the hexagram. Draw the glyph of alchemical mercury above the hexagram, and the Enochian glyph of Air below it. Draw a circle around the hexagram as in step 14, as if etching the outline of a punch-out on a piece of glass.

19. Strike the circle with your fist and punch out a hole. See the force accumulated in the ORO sector pushing inwards into the third band, backed up by the pressure of the Empyrean energy pushing into the sector from outside. As the energy passes through the hexagram, its Piscean quality is transformed into the quality of Mercury of Air.

20. Move to the outside of the IBAH sector, and repeat steps 17-19. Except use the hexagram of Aquarius, with the alchemical glyph of Salt above it and the Enochian glyph of Air below it. See the energy being transformed into Salt of Air as it passes through the Hexagram.

21. Move to the outside of the AOZPI sector, and repeat steps 17-19. Use the hexagram of Libra, with the glyph of alchemical Sulphur above and the Enochian glyph of Air below. See the energy being transformed into Sulphur of Air as it passes inwards through the hexagram.

22. Move inwards and stand in the middle of the third band sector assigned to BATAIVAH, facing outwards. Vibrate BATAIVAH and continue to do so. See the power of the King's name gathering in the forces flowing through the three holes from the fourth band, and concentrating those forces into a point.

Inside the point of concentrated force, the mercurial, salt, and sulphuric aspects of Air combine to form pure elemental Airy energy, and this energy explodes outwards from the point to fill the entire sector.

23. Repeat steps 17-22 for the other three quarters in clockwise order around the circle.

Stage Four

The Seniors are assigned to the sectors of the second band either in cabalistic order (starting with Saturn and ending with Luna) or in clockwise order beginning with the upper arm of the Linea Patris. Here the cabalistic order is used. As noted earlier, the names are written in the sector from the outside in, and each letter represents the passage of the Senior's power through one of the Planetary Spheres of the medieval cosmology.

24. Perform the gathering and combination of the alchemical Airs as in step 22. Try to increase the pressure and volume of elemental Air within the sector to the maximum.

25. Turn to face inwards and vibrate the Elemental King's name again. Continue to vibrate it, and feel its power gathering in the elemental Air from the sector, and forming it into a ball centered on the previously-created concentration point so that the ongoing conversion of alchemical Air feeds it. As the amount of elemental Air in the ball increases, it suddenly ignites and forms a self-sustaining Sun.

26. Staying in the third band, move opposite the first sector in the second band. Draw the hexagram of Saturn on the interface between the bands, and vibrate the name of the Senior of Saturn, HIPOTGA.

27. Turn to the sun and draw out of it a line of power. Attach that line to the center of the hexagram. (This line of power should actually be something like a narrow hose, within which energies flow out of the solar sphere and into the Senior's realm. But nothing

flows as yet, as a hole has not yet been punched between the bands.)

28. Repeat steps 26-27 for the remaining sectors in the quarter, drawing the appropriate hexagrams and invoking the appropriate Seniors.

29. Move into the second band and stand facing the hexagram of Saturn. Draw the hexagram again on this side of the interface, invoking the Senior. Next visualize the letters of the Senior's name written in the sector from the outside towards the center.

30. Draw a circle around the hexagram, etching the surface of the interface, and strike to punch it out. Energy begins to flow through the "pipe" from the Elemental King, and as it passes through the hexagram it takes on the nature of the Senior.

31. Vibrate the name of the Senior slowly and with each letter of the name distinct. As you pronounce each letter, see the inflowing energy filling up the region just above that letter in the sector. At the same time confirm mentally or by visualization that the letter embodies the power of the Senior in the planetary sphere associated with it in cabalistic order. Continue to back down the sector towards the center, doing the same for each letter in turn.

32. When the entire pie-shaped sector has been filled with energy, you should now be standing in the first, central circle representing the Earth. On the barrier between the first and second circles, draw the astrological symbol of Earth, a circle crossed by two lines at right angles to each other. See the outer circle of this symbol etched on the barrier as before, and strike to punch it out, allowing the energy to flow into the central circle.

Visualize the energy spreading outwards from this point to cover the entire inner circle, as water from a hose spreads out to cover a tile floor. As it spreads, the energy also soaks into the black robe, which still lies upon the circle. The energy also fills the entire circle until it is above the level of your head. When the circle is filled, in your imagination trace the path of the energy back through all the preceding stages to its origin in the Empyrean.

33. Repeat steps 29-32 for the other sectors in the second band.

34. Repeat steps 24-33 for the other three quarters in the circle. This completes the exercise.

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About this capture
Back Home
A Review of The Angels' Message to Humanity
(Originally posted to the Enochian-I mailing list)

With much trepidation, I girded my loins, put on my armor, and went out to do battle with Jerry Schueler's latest "Enochian" tome, The Angels' Message to Humanity (Llewellyn Books, \$19.95, ISBN 1-56713-605-X).

My profoundly negative opinion of Schueler's works is well known. I cannot pretend to be an unbiased judge of his ideas; but he has no one but himself to blame for this prejudice. I didn't expect much better out of this new book than his previous ones, and most of the things that irritated me in his previous works are present in this one as well.

And yet...and yet... I think he has the germ of a useful idea, here.

Both the title of the book and the back-cover blurb are entirely deceptive. The book is not about messages from the Enochian angels; nor is it about sex-magick. Mainly, it is a massive grimoire that gives step-by-step instructions for invoking every part of every elemental tablet in a logical sequence. These instructions could have been presented in one-tenth the space; they are highly redundant. But the long-form presentation does no harm, except to jack up the price of the book.

The foundation idea of the book is the "Cube of Space" formed by joining the four elemental Tablets in a ring by their left and right edges. (Schueler takes credit for this "discovery" even though it is found in the Golden Dawn materials.) The Tablet of Union forms the top of the cube. Schueler adds a "Tablet of Chaos" as the bottom; it is just the Tablet of Union, but with the names read from right to left and from bottom to top. After unfolding this cube, each Tablet is modified slightly to form a "mandala", and the magician passes through and between these mandalas along a complex path, via the 80-odd invocations listed in the book.

As Schueler conceives them, these modified versions of the Tablets are not simply mandalas; they are actually fanciful "temples", constructed on somewhat more simplistic lines than my own "Enochian Temples". Each rank of angels or god-names within each tablet forms a "tier" or level within the temple, all of them joined by steps. Each tier is related to one of the elements: Servient angels to Earth, Kerubic to Water, Lesser Angle Crosses to Air, and the Great Cross of the Tablet to Fire. One enters into each Lesser Angle through a "gate" on one of the sides of the Tablet, and passes up each tier in turn, invoking an appropriate angel and assuming its form to pass through.

Schueler has numerous cabalistic attributes he applies to various parts of the temple/mandala; apparently these were given in one of his previous books that I did not read completely. Incorporating these into the visualizations makes this process a form of pathworking; more correctly, of "rising on the planes" along various lines of ascent

within each Tablet's hierarchy of beings.

In principle, I see no reason why this technique should not be an effective method of making use of the Tablets for self-initiation. The basic idea is sound. But as usual, Schueler's implementation of the idea gives a great deal about which potential users should be concerned.

My greatest concern is that for each working, he supplies an "invocation" of his own devising in the angelic language, formed by assembling words found in the Calls, and a few from no source I recognize. My feeling is that we simply do not know enough about this language to feel confident of the effects of such improvisations. Oddly, he does not use any of the 19 original Calls in any of his workings; they are not mentioned anywhere in the book, save for a brief comment in Tyson's introduction. One would think that the Calls would be a more effective adjunct to these workings than Schueler's own concoctions.

Another concern is the rather erratic fashion in which he chooses which angels to use in each working, and the way he assembles their names. As an example, in those workings that involve the "Servient" angels, he only uses one of these angels, rather than all four. And rather than use the normal version of the angel's name, he makes it a "god-name" by adding a letter from the Tablet of Union -- a practice that is not mentioned in Dee's diaries. But at the same time, he does not add a letter to the name of the Kerubic angel, even though the diaries do indicate that this should be done.

In some workings, Schueler also adds an odd collection of "magickal names" taken from Casaubon, apparently without understanding their nature. In Casaubon, it is stated explicitly that these names are the names of angels assigned to particular people, possibly their "guardian angels". One of the names read belongs to Dee, another to Kelly; the length of their lives is shown next to their angels' names. Yet Schueler treats them as if they were of general power.

Another curiosity is the name of the "Goddess of the Element" that he uses in each working. Three of these are anagrams of "BABALON"; the fourth appears to be a misspelled anagram of that name.

Schueler incorporates a number of quotes from Casaubon into his rituals, as mottos above the gates of the mandalas. Nearly all of these are taken from sections of the diaries outside the period when the Enochian material was given, and there is no indication in the diaries that they have any connection to or bearing on the Enochian magick. For these and other bits and pieces, it seems as if Schueler just rummaged through the book looking for "quotable quotes", and assigned them to his mandalas without any concern for their appropriateness.

On the whole, this book seems to me to present a good idea, ruined by sloppy and careless implementation. A magician who knows the Enochian material better than Schueler could easily revise any of the 88 workings to eliminate the useless pieces and

to be consistent with the known methods of using the Tablet names, and have an effective means of working with the angels.

Aside from the problems detailed above, the book contains Jerry's usual set of tricks: He takes credit for other people's ideas. He tries to give authority to his own ideas by saying that "Enochian magick teaches" them, when in fact there is nothing in earlier lore that connects with the idea in question. He quotes out of context to support his ideas. And so on.

-- Ben Rowe

----- Reality leaves a lot to the imagination. -- John Lennon

Josh Norton (aka Benjamin Rowe) -- browe@ctd.com
<http://hermetic.com/browe-archive/papers/charging.htm>

13 captures

29 Aug 2003 - 3 Jan 2010

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About this capture
Charging an Enochian Tablet
Date: 27 Dec 93
From: Josh Norton
To: Fir
Subj: Charging a tablet

Fi> Any generic advice on how one might properly charge a Tablet? I Fi> suppose I could look to your book Enochian Temples on how you charged Fi> the Temple for an example of what is involved?

Hmmm. As you know, I tend to take a minimalist approach to things Enochian -- elaborate ceremony seems to be gilding the lily, to me. <G> You can pretty this up with any sort of ceremony you deem appropriate.

It doesn't take a great deal to charge one of the Tablets -- simply vibrating the names in its presence, or meditating on it, is often enough for it to pick up some charge.

Here's the steps I'd use for a serious charging:

1. Sit or stand with the Tablet in front of you.
2. Imagine that you are the Enochian God. See yourself as a pure creative deity, standing entirely outside the realms of creation. Vibrate the First Call, and as you do so, imagine that you are gathering all primal energies of the Empyrean together to do your

bidding. (Note that all the Calls are spoken by this deity, and that whenever you use them, you are effectively acting as the deity.)

3. Vibrate the Call of the Element in question several times. As you do, imagine the forces previously called being transformed into that particular element, at the same time increasing in power.

4. Gather the power into yourself, and focus your concentration on the Tablet.

5. Vibrate the second Call, imagining as you do that it is causing a magickal "containment grid" to form over the Tablet, with the grid following the lines of the Tablet's 12-by-13 grid. (This step sometimes produces some very weird mental effects -- skip it if it seems too much for you in practice.)

6. Vibrate each of the macrocosmic names (i.e., 3 Names, King, Seniors) several times each. As you do each, project the power you have gathered into the appropriate squares of the containment grid. See the power filling up the squares and becoming fixed there, so that the Tablet vibrates with the force of the names. Repeat this as often as necessary for each name, until you get a sense of the power of each name being solidly anchored.

7. On different days, repeat these steps for each of the Lesser Angles, substituting the Call appropriate to the L.A. in step 3, and the L.A. names in step 6. Don't invoke the macrocosmic names when charging the Lesser Angles; think of each as a self-contained unit.

That's all there is to it.

If you're using a copy of the Great Table instead of individual Tablets, I would save the Black Cross for last. Get each element's section charged first, and then bind them together with the Tablet of Union names.

<http://hermetic.com/browe-archive/papers/hexrit.html>

16 captures

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About this capture

A Modified Hexagram Ritual for Enochian Workings.

Copyright 1988, 1992 by Benjamin Rowe

0.1 Tools, costume, etc.:

- A. White robe for theurgic works
- B. Black for thaumaturgic works
- C. Wand for general use or sword

- D. Elemental wand, cup, etc. as appropriate
- E. Lamen of the work, or general lamen.

Ritual Opening

1.0 Using wand or sword, circle and seal the area of work. Deosil for theurgic workings, widdershins for thaumaturgic.

1.1 Return to the center of the circle, face east.

Declare to the universe:

"AMGEDPHA!"

1.2 Extend arms to the East, and do several deep breaths, drawing energy from the East and diffusing it throughout the aura.

2.1 Do sign of Harpocrates, then hold wand or sword vertical before the chest, other arm down at side.

2.2 Recite:

"I. N. R. I."

(Concentrate the energy in the aura above the top of the head. As the letters are spoken, draw it down to activate certain chakras in turn:

I - Top-of-head and ajna chakras

N - Throat chakra

R - Heart chakra

I - Chakras below the diaphragm (excluding Solar Plexus)

2.3 Draw all the energy down into the chakra at the base of the spine.

2.4 Recite:

"Yod, Resh, Nun, Yod"

(Visualize the energy moving up the spine and both side-channels, activating the chakras in reverse order of point 2.2)

2.5 Recite:

"Isis, Horus, Set, Thoth"

(The energy fountains out the top of the head in four streams and diffuses back into the aura.)

3.1 Recite:

"The passage of Man through the Earth;
"The passage from Earth to the Stars."

3.2 For theurgic works, recite:

"Isis, Nature, innocent blindness"
"Horus, Warrior, the conquering soul"
"Set, Apostate, seeking the spirit"
"Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, the namer, decreeing the pattern"
"Set, destroyer, dividing the poles"
"Horus, sun-king, providing the power"
"Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

Alternate Sections -- Use only one in each session
For General Invocations or Banishings:

4.0 Recite the First Enochian Call.

4.1 Go the East. Draw hexagram of Air.

Vibrate: EXARP, ORO IBAH AOZPI

Project through the hexagram, into the realm of Air. Try to see or sense the inhabitants gathering about, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.2 Go to the South. Draw the hexagram of Water.

Vibrate: HCOMA, MPH ARSL GAIOL

Project through the hexagram into the realm of Water. Try to see or sense the inhabitants gathering around you, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.3 Go to the West. Draw the hexagram of Fire.

Vibrate: BITOM, OIP TEAA PDOCE

(Project through the hexagram into the realm of Fire. Try to sense the inhabitants gathering around, attracted by your arrival. Absorb as much energy as possible and draw it back into the circle.)

4.4 Go to the North. Draw the hexagram of Earth.

Vibrate: NANTA, MOR DIAL HCTGA

(Project through the hexagram into the realm of Earth. Try to see or sense the inhabitants as before. Absorb as much energy as possible and draw it back into the circle.)

4.5 Return to the East to complete the circle.

For invocations of the four Seniors or Kings associated with a particular planet.

5.0 Recite the First Enochian Call.

5.1 Go to the East. Make hexagram of Air.

Vibrate: EXARP, ORO IBAH AOZPI

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Air Tablet. In this and the following three points, project through the hexagrams to the realm ruled by that Senior. Attempt to see him standing before you, or to at least sense his presence. Make note of any beings or images that do appear. Whether you see him or not, call him to come to you in your circle. Absorb as much energy as you can and draw it back into the circle.

5.2 Go to the South. Make hexagram of Water.

Vibrate HCOMA, MPH ARSL GAIOL

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Water Tablet. Project into the Senior's realm as before.

5.3 Go to the West. Make hexagram of Fire.

Vibrate BITOM, OIP TEAA PDOCE

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Fire Tablet. Project into the Senior's realm as before.

5.4 Go to the North. Make hexagram of Earth.

Vibrate NANTA, MOR DIAL HCTGA

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Earth Tablet. Project into the Senior's realm as before.

5.5 Complete the circle by returning to the East.

(To invoke a single Senior, recite the Call of the Element after the First Call. Then make his elemental and planetary hexagrams in all four quarters instead of a single quarter as above.)

For invoking all the Seniors of a particular Tablet

6.0 Recite the First Enochian Call, and the Call of the element being invoked.

6.1 Go to the East. Make hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Venus.

Invoke the corresponding Senior.

(For this and each of the following points, project through the hexagram of the planet into the corresponding planetary realm. Gather as much energy as you can and draw it back into the circle by an act of will. The energy should appear to well up out of the center of the hexagram, illuminating the circle with light of the planet's color.)

6.2 Go to the South-Southwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mercury.

Vibrate the name of the corresponding Senior.

6.3 Go to the North-Northwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Jupiter.

Vibrate the name of the corresponding Senior.

6.4 Complete the first triangle by returning East.

6.5 Go to the West. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mars.

Vibrate the name of the corresponding Senior.

6.6 Go to the North-Northeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Luna/Earth.

Vibrate the name of the corresponding Senior.

6.7 Go to the South-Southeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Saturn.

Vibrate the name of the corresponding Senior.

6.8 Complete the second triangle by returning to the West.

6.9 Return East. Circumambulate, going directly from each point to the next to form a hexagon, gathering up the powers of the planets as each hexagram is passed. Go deosil for theurgic workings, widdershins for thaumaturgic workings.

6.10 Upon reaching the East again, move to the center of the circle, spinning about the body's vertical axis as you go. Spin in the same direction as the circumambulation.

(As you spin, the planetary energies should be seen as forming a multicolored vortex about you. When you reach the center, release the vortex and fix it in place there.)

6.11 Move slightly away from the center and turn to face it.

Draw the hexagram of the element in the middle of the vortex.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Draw the hexagram of Sol in the middle of the vortex.

Vibrate the Name of the corresponding "Elemental King".

(As the name of the King is vibrated, the hexagram in the center of the circle should draw in the gathered energy and catalyze it so that it all transforms into a brilliant white radiance.)

Ritual Closing

7.1 Return to the center of the circle.

7.2 For theurgic works, recite:

"Isis, Nature, innocent blindness"

"Horus, Warrior, the conquering soul"

"Set, Apostate, seeking the spirit"

"Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, star-namer, decreeing the pattern"

"Set, destroyer, dividing the poles"

"Horus, sun-king, providing the power"

"Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

7.3 Speak: "IAD, GEMEGANZA"

7.4 Silence the mind and perceive the result of the work.

Comments

(Numbers follow the corresponding sections of the ritual above.)

0.0 I had two main objectives in writing this ritual. The first was to adjust the symbolism of the G.D. version so that it fully reflected the INRI formula. While the G.D. version starts with INRI, the primary symbolism is based on the formula of IAO. These two formulas are superficially similar but far apart in their detailed symbolism and areas of applicability.

IAO is a generalized formula of consecration. One takes a material basis (I = Isis =

nature or matter) and applies a magickal energy to it (A = Apophis = energy), raising its rate of vibration and producing an influential radiance (O = Osiris = Sol). There are specialized interpretations for specific methods of working, but most of them can be reduced to this general description of the process. A study of the G.D. rituals shows that they made no distinction between an initiatory ritual applied to a human candidate and a consecration ritual to charge a talisman. The candidate was considered to be mere "base matter" whose nature could only be changed by application of an external force.

On the other hand, INRI is both a creative and an initiatory formula. As a creative formula, it shows the steps in the creative process as they are performed by either a man or a god. As an initiatory formula, it describes the stages of the path of initiation as they are experienced by the individual who is actively seeking to raise his own level of consciousness, not as a passive recipient of external force, but as the instigator and prime mover of the work. Beyond this, INRI reflects processes that are at the root of all human behavior and have pervaded every area of human activity at least since the beginning of our recorded history.

The symbolism of INRI is dealt with briefly further on in these comments. An expanded treatment of the formula is presented in my paper Set / Horus, for those who wish to consult it.

My second objective in revising the Hexagram ritual was to produce a version that was suitable for use with the Enochian Calls. This current version uses only Enochian divine names, and the symbolism of the circle and directions has been modified to conform more closely to that given in Dee's records of the Enochian magickal system. Complete conformity is not possible, since Dee's interpretations are sometimes contradictory. But I have selected out of his interpretations those that seem most consistent.

0.1 For daily use, the tools and accoutrements should be kept simple. One wand, robe, and lamén are sufficient. Robe and lamén may also be dispensed with under most circumstances. Dee's lamén is appropriate to this work, since it is derived from the names of angels of the planets.

For this work, "theurgic" is meant to include any work for self-initiatory purposes, any work to generate links between the magician and more evolved beings (or to invoke such beings to visible appearance), any work in which the magician himself is the object to which the invoked forces are to be applied. "Thaumaturgic" includes all works done with intent to influence mundane events and objects, or persons in their mundane capacities; all works of invoking non-material beings of less than a human level of evolution (demons, elementals, Enochian "cacodemons"); consecrations of talismans and other works involving a material basis other than the magician.

1.0 The symbolism of motion around the circle varies slightly from traditional usage. Both banishings and invocations can involve motion in either direction. It is the intent of the work that determines the direction used. The directions chosen here follow a consistent pattern expressed by the Enochian spirits in my contacts with them. When

speaking of circular motion in relation to mundane or external events they always refer to motion in the same direction as the Sun's motion around the zodiac, which is widdershins when viewed from the Earth's northern hemisphere. When speaking of circular motion in relation to initiation or spiritual evolution, they always refer to motion in the direction of the precession of the equinoxes, which is deosil.

1.1 The Enochian word declares the commencement of the ritual. "Amgedpha" means "I begin anew". This is one of the words spoken by a god at the beginning of any cycle of creation.

2.1 The position of the wand indicates that the flow of energy in this section of the ritual will be in the vertical direction, as opposed to horizontal or cyclical motion.

2.2 - 2.5 INRI is a reversible formula. That is, it is equally valid when read from either end. The standard form of the formula in the first spoken line is the creative or "involutionary" version, representing power descending into manifestation from the Godhead. The reversed form in the second spoken line is the initiatory or "evolutionary" version, representing the re-ascent of man from complete involvement with matter back to the Godhead. Thus the two together represent one complete cycle of existence.

The chakras activated as each letter is spoken are the correspondences in the body to the principles represented by the letters. They also roughly correspond to the parts of the Tree of Life with which each of the letters is connected. The activation of the chakras in the order shown should also remind the magician of the cycle of in-breathing and out-breathing of energy in pranayama, which is representative of the same universal cycle in the symbolism of the Eastern initiatory systems.

In point 2.5, the four principles of INRI are elaborated by their divine correspondences. The passage of the energy back out of the head in four streams represents the idea that from a cosmic viewpoint the entire Tree of Life is but the physical plane of some higher-order system, and that the manifestation of these principles must have its origin in corresponding activities within that larger system.

3.1 - 3.2 The evolutionary form, IRNI, describes both the characteristic stages of the life of a man in the world ("the passage of man through the Earth"), and the four major stages of the initiatory journey ("the passage from Earth to the Stars").

The first verse in point 3.2 describes these four stages in terms of the classic "Hero's Life" mythos. In its simplest form, this pattern is present in most hero tales from nearly all past cultures. The hero is normally the child of a king, who has been hidden away for his protection during childhood. He grows up ignorant of his future destiny (first "I", Earth). At some point he is made aware of that destiny, and begins the struggle to make it real. After various battles and confrontations, he wins and becomes the King ("R", Mars-Sol). At the height of his accomplishment he dies or is betrayed and killed ("N", Scorpio). After death, he rises to heaven and becomes a god (last "I", Mercury or Thoth). King Arthur is typical of this mythos. The story of Christ also follows the pattern,

save that his powers are magickal rather than martial.

A slightly more sophisticated version is shown in the history of Siddhartha, the Buddha. Having gone through the first two stages and become a ruling prince, Siddhartha is suddenly exposed to the suffering that is the burden of the people he rules. He sees that some of their suffering was inadvertently caused by himself, and much more of it can not be alleviated even by his princely powers. This revelation affects him so strongly that he abandons all his possessions and powers and goes into the wastelands, dedicating himself to discovering the solution to suffering. He spends years concentrating on the work to the exclusion of all else. (Suffering, rejection of the past, and intense concentration are all aspects of Scorpio.)

Eventually he succeeds and attains wisdom. He then goes about telling others of the principles and techniques necessary to achieving the freedom that he has attained. (Wisdom = Thoth as god of Chokmah, spreading of the methods = Mercury as god of communication. Note also that Buddha's methods are primarily intellectual, again equating to Mercury.)

The Grail Knights show a Christianized version of the Buddha's story, in their rejection of earthly glory in favor of going through the trials that lead to heavenly glory. Like the Buddha, they voluntarily leave the King's palace, and go into the wastelands in search of their goal.

In the life of the typical "traveler on the Path", these four mythical stages correspond to four psychological stages:

First "I" - the period of normal human life-in-the-world, in which the person sees himself primarily as an earthly or physical being, with the "spirit" or "God" or "Savior" as something outside himself.

"R" - That period when the individual's soul begins to make itself felt. The person is thrown into a state of conflict, a constant fight, as his soul struggles to overcome the inertia of his earthly personality and gain control of the lower being. Eventually the Soul succeeds in overcoming the personality and becomes the ruler of the incarnate being.

"N" - The soul spends a period of time, often several lifetimes, enjoying its power and the additional influence it has over its affairs in the manifest worlds. But eventually the novelty fades, and the soul begins to perceive that it is not the true ruler of its own actions, that its supposed freedom is largely illusory. It perceives that its existence is the result of the dynamic tension between the material worlds and the power of the spirit. In order to achieve true freedom it sees that must throw off all of that part of itself that derives from the material pole of existence, and become one with the spiritual pole. Since its very existence in its present form results from the interaction of spirit and matter, the act of throwing off the influence of the material portion of its being must inevitably result in the destruction of that form. Hence the symbolism of Death that prevails in descriptions of this stage.

Last "I" - Becoming detached from the material side frees the former soul from the wheel of birth and death, and it becomes the Universal Mercury, conscious intelligence free of any individual characteristics; fluid, perfectly adaptable in the Mercurial manner. Eventually it frees itself entirely by drawing itself to a point (the Yod as the Point of Kether), and vanishes from the worlds of our Tree of Life entirely.

3.2 The second of the two verses in point 3.2 expresses the creative form of INRI, in which the flow of power is from Kether down to Malkuth. Briefly put:

Thoth is god of the sphere of the fixed stars, which is also the sphere of the Word, or primal pattern on which the eventual manifestation is based.

Set is the god ruling the part of the Tree wherein lies the so-called "Abyss", which is the interface between the essential unity of the supernal triad and the inherent duality of the Ruach. In one myth, Set tears Osiris to pieces and buries the pieces in the Earth. Similarly, in transforming the divine Word into its "material" equivalent in the Ruach, its unity must be translated into paired dualities, or complementary ideas. Thus he "divides the poles".

Horus as a Solar god relates all these divided pieces of the Word to each other, coordinating them into a form which reflects their original intent as closely as is possible within the lower worlds. He produces the soul-form on which the eventual manifestation will be based. His coordinating and activating power draws the matter of the lower worlds into a "magnetic alignment" with the solar form.

Isis represents the matter that is drawn to the solar form, which in turn draws more matter to itself, absorbing the power of the solar form, slowing it, and eventually producing a concrete manifestation of the original intent.

4.0 - 6.11 Concerning the elements and the four directions:

Dee perceived the magickal circle as a representation in two dimensions of the three-dimensional sphere of the heavens, in much the same way as a horoscope chart.¹ A horoscope is a representation of the fusion of macrocosm and microcosm at one specific point in time. Since we are attempting to produce a manifestation of the representatives of the macrocosmic forces in the Tablets, this symbolism seems very appropriate. The four directions in the circle become the four "angles" of the horoscope, with the east being the ascendant, the west the descendant, the south the midheaven and the north the nadir.

Because the "angles" of the magickal circle are at right angles to each other, they will always fall into one of the zodiacal quadruplicities, and therefore each angle will always be in a sign whose element is different from the other three. The relative positions of the four elements will always be the same. If we start with Air, then the next angle deosil will always be Water, next after that Fire, and last Earth.

The decision to assign the elements to the angles as is done in this ritual stems from several considerations:

- a) Since this ritual is primarily intended for invoking planetary forces, the elements should be treated according to their "heavenly" positions, as they are in relation to each other in the zodiac, rather than in their traditional mundane directions.
- b) The element of Earth should be placed in the north because the planet Earth is always, by definition, in the nadir of a horoscope.
- c) The element of Air should be in the East, because it is traditionally assigned to this direction, and because Air is the "highest" of the elements in the ordering of the Enochian system and thus should be the first of the four invoked. Also, the ascendant of the horoscope represents the coming of new things into the person's sphere of awareness, and an Air sign, Aquarius, is the zodiacal attribute of the incoming astrological "Age". The two elements of Water and Fire are then attributed to the remaining directions according to their positions in a zodiacal quadruplicity.

This arrangement works well in practice, but is not "locked in stone". One could find good excuses for using other arrangements. The G.D. arrangement treats the four directions as representing the equinoxes and solstices, so would be equally appropriate. Or one could follow one of Dee's arrangements and attribute the elements to the quarters between the angles rather than to the angles themselves.

In section 6, this foursquare arrangement is abandoned, in favor of another based on the relative positions of the Seniors in any one of the Tablets. The upper and lower arms of the Great Cross of the Tablet are simply separated into their two "lines" or columns and bent outwards to make a six-pointed figure. The planets are grouped with the astrologically "masculine" planets to the west and the astrologically "feminine" planets to the east, with complementary planets balanced against each other across the circle. By invoking the planets in two sets of three rather than going in order around the circle, a balance is maintained between the two polarities. Also note that each triad contains planets that are correspondences (within a purely astrological viewpoint) of the alchemical principles of sulphur - mercury - salt.

4.0 - 6.11 Miscellaneous remarks

Section 4: The intent of this section is to invoke the most macrocosmic (and therefore most generalized) form of the powers. The Tablet of Union names invoke the spirit of the elements. Each of the Three Names of God for the elements corresponds to an astrological sign, and all four sets together make up the Zodiac.

There are actually two zodiacal correspondences for each name, which are used in different circumstances. The reasons for this are too complicated to go into here. For this ritual, the following table shows the correspondences to be used.

	Mutable	Fixed	Cardinal
Air	ORO	IBAH	AOZPI
Water	MPH	ARSL	GAJOL
Earth	MOR	DIAL	HCTGA
Fire	OIP	TEAA	PDOCE

When projecting into the elemental realms, it would be fitting to visualize symbols appropriate to the zodiacal attributes as an added attractant for the inhabitants. The purpose behind the attempt to see or sense these inhabitants is to create mental links between them and the magician, and to strengthen any links previously established. It is by means of these links that the knowledge embodied in the Tablets can be acquired.

It is quite common for an invocation of the Names of God to attract a myriad of small elementals. But they do not have much energy to spare, and are useless as sources of information. Their presence is a sign of success in performing the ritual, but it is the more highly developed "angelic" beings that should be sought during the projections.

When using the ritual for banishing, the energy brought into the circle should be visualized as flushing any undesirable influences out of the circle, and then leaving the circle itself by the hexagram through which it came.

Section 5: For purposes of this section, the Solar Kings of the Tablets are treated as if they were Seniors of Sol.

7.3 The words mean "God, your will be [or "is"] done." They serve as a formal indication of the end of the ceremony.

Footnotes

1 Several diagrams drawn by Dee in the course of developing the Enochian system show this horoscopic interpretation. But it is not known to me whether the Angels who provided the system agreed with him. It should be noted that the current arrangement does not follow any of the three or four different arrangements recorded by Dee.

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About this capture

Enochian Temples

by Benjamin Rowe

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Constructing Enochian Temples

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three- dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book. Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet, with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme,

and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL. (Fig. 2)

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM. (Fig.)

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the

Temple proper. (Fig.)

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servient squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three- dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have

square bases. Each side adjacent to the base meets it at an angle of forty- five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six- pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet. (Fig.?)

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub- elements are in the Tablet as a whole.

(Fig.)

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?, and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. (Fig. ?) The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star. Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirotic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

E S W N <-- (direction of face)
I C I C
Z H Z H ICZHIHAL, Earth Tablet
I H I H
A L A L

The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely

elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

Example Consecration of the Temple of Earth
(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.

2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.

3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. "MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the forces of Earth shall ever flow into it."

7. "ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."

8. "Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:

"ACZINOR, child of Jove, royal and benevolent!

"LIANSA, child of Saturn, dark and rigid!

"AHMLICV, child of Hermes, bright and quick!

"LZINOPO, child of Luna, reflective and changing!

"LAIDROM, child of Mars, forceful and will-full!

"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. "Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods, and travel those roads in sureness and understanding!

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. "Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co- equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. "The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

The Symbolism and Visualizations of the Consecration Ritual

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the symbolism if the magician chooses

to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat.¹

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

The crossing of the forces between the pillars, in the center of the Temple, causes his consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple.²

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives.³

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them. ⁴

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods. 5

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth. 6

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and Mithra entering the cave, and Jesus on his cross.⁷ Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god. Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens. 8

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind.⁹

Those who fight the gods, and die, and live to fight again are those who the gods welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit.¹⁰

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring- pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him.¹¹

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum. 12

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly. 13

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun. 14

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwives at his birth into the heavens, and their pulls upon him were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self.15

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life.16

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For

all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth.¹⁷

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully into the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, those roads that exit the system into the greater night of Nuit. They show him that these roads are endless, and that all are gods alike traveling those roads, moving from wonder to wonder within the heavens, raising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self and in his path. ¹⁸

Think ye not that since this road has no end, that it has no beginning. or the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them.¹⁹

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of

treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon.²⁰

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.

The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their

own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

	Mutable	Fixed	Cardinal
Fire	OIP	TEAA	PDOCE
Water	MPH	ARSL	GAJOL
Air	ORO	IBAH	AOZPI
Earth	MOR	DIAL	HCTGA

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings. The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by

those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra- Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof- braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this

force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place

on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub- element should be seen standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telesmatic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they

have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and

each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs²¹ are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames.²²

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back.²³

Correspondences

The Tablets and the Tree of Life

Kether	the Three Names of God
Chokmah	the Elemental King
Binah	the Seniors
Chesed	Sephirotic Cross name of six letters
Geburah	Sephirotic Cross name of five letters
Tiphereth	Kerubic Archangels
Netzach	Kerubic Angels
Hod	Servient Archangels

Yesod	Servient Angels
Malkuth	cacodemons

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds

Atziluthic	Three Names of God, Elemental King
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Briatic Seniors

Yetziratic

Upper Ruach - Sephirotic Cross, Kerubic

Archangels

Lower Ruach - Kerubic Angels, Servient

Archangels and Angels

Assiatic cacodemons

(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man

Three Names of God - the top-of-the-head chakra, the halo around the head.

Elemental King - the top-of-head chakra's anchor in the head, and its extension in the channel of the spinal column

Seniors - the other six "lights in the head", and the aura considered as the matrix within which the lower bodies form.

The "sphere of sensation".

Sephirotic Angels - The "Buddhic" and "Atmic" bodies, the link between spirit and the purely human levels. The "higher mind".

Kerubic Archangels & Angels - The other chakras, and the arms and legs, both considered as the instruments by which man acts on the world. The being-in-the-world as opposed to the spiritual being.

The mental bodies.

Servient Archangels - The astral/emotional bodies

Servient Angels - the etheric and physical bodies

The macrocosm

Three Names

Elemental King

Seniors

The link

Sephirotic Cross

The microcosm

Kerubic Angels & Archangels

Servient Angels & Archangels

(Cacodemons)

Additional sections of Enochian Temples

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

Footnotes

1 This particular presentation is concerned with the way the Temple relates to the paths of the Adepts and Mages, from Tiphereth to Kether. The Temple's relation to the man of the earth will be covered in another section.

2 All attributions follow Frater Achad's version of the Tree of Life. These two paragraphs relate to Tiphereth, and to the path of Aries, which connects Tiphereth with Geburah.

3 Oin, The Devil, in his early incarnation as the tormentor of men. The planets are the primary influences operating above Tiphereth as the elements are the main influences below.

4 Geburah.

5 Scorpio. The "binding" is the intense concentration that this sign generates.

6 More Scorpio. In the Temple, the pull of the gods at this stage comes from the outer curtain formed by the power of the seniors. See point 8 below.

7 Pisces. Jesus is obvious. Odysseus is a sailor. Mithras in one form is Jupiter, ruler of Pisces.

8 Path of Mars, connecting Geburah with Binah. The rebellious Son. Also Capricorn as Lucifer, the Angel who set himself up as a god.

9 Path of Sol, connecting Tiphereth with Chokmah. I also got the impression that the

idea was related to the Hindu idea of the cyclic universe, which comes and goes from manifestation.

10 Sagittarius, connecting Chesed and Chokmah.

11 Chesed.

12 Chesed and the path of Sagittarius, connecting it with Chokmah.

13 Shin, connecting Tiphereth with Kether. In the Temple, this light is a beam passing down the middle of the Temple.

14 Binah. In the Temple, this stage refers to the second function of the Seniors, acting as the roof of the Temple.

15 More Binah. The effects of the path of Capricorn are also shown to be the reverse of what they were first perceived to be.

16 More Binah.

17 Resh, Shin, Oin, the three paths connecting Tiphereth with the Supernal Triad. This time seen from above Binah.

18 Chokmah.

19 Binah, and The Universe, which connects it with Kether.

20 This interprets the signs of the fixed cross of the zodiac as the angles of a horoscope. Aquarius, the force of the current aeon, is at its height, and therefore at the midheaven. The sign of Taurus is the ascendant, the power just rising into view, the "face" the gods present to the world, and therefore the most effective on the Earth. The god sets himself on the descendant, as the serpent going into the Earth. The Earth is represented by the nadir.

21 That is, the gods of the Sephirotic Cross, just described as airy, and not the Thirty Ethyrs or Aires that are another part of the Enochian system.

22 This paragraph identifies the regenerate Adam with the whole Tree of Life. In Achad's version of the Tree, the paths of the middle pillar are (from top to bottom) Shin, Mem, and Aleph. The man who is Adam brings the light of Kether down into the worlds through these paths. The two earlier sacraments of Air (aspiration) and Water (devotion) must be fully absorbed before the true sacrament of Fire can be taken. The dust mentioned in the paragraph is of course Malkuth, Earth. In terms of the Enochian Temple, the altars/grails (representing the personality) must be shaped (Air) and consecrated (Water) before being filled with the fiery blood of Adam, represented in each Lesser Angle by the Sephirotic Cross.

23 This paragraph is a mystery of Tiphereth and the four sephiroth closest to it. The paths connecting the sephiroth around Tiphereth form a rectangle, which other paths divide internally into four triangles. In Achad's Tree, the sum of the paths forming the upper and lower of these triangles is 177. $177 = GN\ ODN$, the garden of Eden. The sum of the triangles to the left and right of Tiphereth is 161, which is the numeration of ADM OILAH, the primordial (lit. "causative") Adam.

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About this capture

Enochian Temples: The Lower Temple

by Benjamin Rowe © 1987, 1992

The Lower Temple

The previous sections dealt with the Temple primarily in its relation to the macrocosmic world. The Servient squares were considered only in their formation as the floor, and were largely ignored otherwise. But they can also be grouped to form altars of the four Lesser Angles within the Temple.

The Lesser Angles of the Tablets represent the microcosm within the Enochian system. They reflect in miniature the symbolism of the Six conjoined with the Four that is the keynote of each Tablet as a whole, and can be thought of as expressing the lesser poles of Tiphereth-Malkuth within the larger polarity of Kether-Malkuth expressed by the entire Tablet.

To construct the altar of a Lesser Angle, each Servient square of the Lesser Angle is assigned to a water-aspect cube measuring one unit on each side. The four cubes for each row of Servient squares are grouped into a larger square, in the same way as was done for the Kerubic pillars in the original design. These larger squares are then stacked on top of each other in the same order as in the Tablet. This produces a shape two units square and four units high, the relative dimensions of the standard double-cube altar of the universe.

When the Lesser Angle is to be dealt with as part of the larger 6-and-4 pattern of the Temple, the altars can be placed either inside or outside the Temple proper. In either case, they are placed on the diagonal line extending from the center of the Temple through the pillar of the Lesser Angle. When placed inside the Temple, they should be positioned on the four central squares of their quarter. This puts them directly under the Tiphereth square of the Sephirotic cross of the Lesser Angle. When placed outside the Temple, they should be positioned at a distance from the pillar equal to the pillar's

distance from the center of the Temple.

The altars are charged by first invoking the Sephirotic Angels of the Lesser Angle and then invoking the Servient Angels, starting with the bottom and working upwards. As the angels are invoked, the Sephirotic cross in the ceiling of the Temple should be felt drawing power up out of the earth through the altar. As the power reaches the top of the altar, it should be seen welling upwards and outwards in a perpetually-unfolding lotus, or a peacock's tail, brilliant with light and color. The energies should strive intensely upwards towards the cross, and a corresponding pull downwards should be felt in the cross.

The attraction of the altar for the cross should be so intense that, if the Kerubic pillars were not truly immovable, the two would crash together.

Since each Lesser Angle is a microcosm, it can be used independently of the rest of the Tablet. A study of Dee's model invocations and the powers he attributes to the Lesser Angles indicates that all of the truly "elemental" magick in the Enochian system lies in the use of the Lesser Angles as free units, which is the magick of the Son and Daughter.

The altars for independent use are formed by starting with the basic altar mentioned above. The Sephirotic cross is built of fire-aspect cubes oriented with their empty faces as top and bottom. It is visualized standing upright, with its four lowest cubes interpenetrating the four cubes in each row of the altar. The six upper cubes project above the top of the altar. The vertical edges of the vertical arm of the cross will be aligned with the centers of the four columns of cubes making up the altar.

The Kerubic names appear as four fire-aspect cubes laid horizontally and connected by their empty faces. This row of cubes is above the top of the altar at a distance of four units. It should feel as if it is held there by pressure from forces radiating upwards from the Sephirotic cross.

To charge this second form of the altar, begin by invoking the Sephirotic names. As the names are vibrated, fire should be visualized pouring down from infinity and filling the cross with light. Its outline glows, and a fiery beam forms in the vertical arm, with lesser beams projecting from the cubes of the horizontal arm.

The Servient names are invoked next, starting at the bottom, and the water- aspect cubes of each row should well up with force, in response to the energies of the cross. Finally, the Kerubic name is invoked. It rides upon the forces radiating up from the cross, and as its power appears it first forms a star with four arms radiating horizontally, with a distinctly metallic appearance. The Kerubic angel's power goes outward and down from these arms, forming a transparent crystal shell around the altar and cross.

When considered independently, the Lesser Angles each represent the perfection or transubstantiation of matter by the force of the spirit. The cross is the spirit, the altar is

the base matter, and the kerub is the transformed matter. Or it could be said that the altar is the ore, the cross is the heat, and the Kerubs are the refined metals. In another aspect, they represent the raising of the Daughter to the Mother's seat by the influence of the Son. And in another aspect they are the means by which the Six is anchored to the Four.

Innumerable occult symbols are full or partial correspondences to the energy relations expressed in the Lesser Angles. The sword in the stone, the cross on the mount, the Rose Cross, the Sacred Heart (in its esoteric interpretations), the cup and dagger, the King Enthroned and Crowned, and the transformation of IHVH into IHShVH are among the more immediately relevant examples. Any of these, or many others, would be suitable to rituals involving the Lesser Angles.

Excerpts from two dictations describe the initiatory symbolism of the altars and lower Temple. The first was given by Atapa, Sephirotic Angel of Fire of Water. The second was given by sources that did not identify themselves.

[This section was preceded by a description of how the altars are formed. -- B.R.]

"Thus in each Tablet's Temple, there are four altars, one to each of the sub- angles. From the top of each of these altars springs a fountain of light, of sixteen streams, which shoot upwards in an inner cluster of four streams, and an outer cluster of twelve. Thus is each temple lit by four lamps of devotion."

"It should be obvious why I have been the one to reveal this to you, o mage. For are not the forces of fire in water the forces of Mars, who is of the Sixth Ray, called the Ray of Devotion, among the planets? 1

"The two forms of the Servient squares, as first the floor and second the altars of the temple, show the two aspects of the devotional force. In its early stages, when god is still seen as an object outside the self, it generates that form of devotion which will brook no argument with its own way of seeing. Ye see this often in the evangelical sects, who are specifically devoted to the development of this force in the lowest types of man, those who are under the control of their emotional natures. (Though those who like cheap thrills are also attracted.)

"It also shows itself in the intense spirituality shown by most persons in their teenage years, when they become concerned with the larger meanings of things, but as yet lack the capacity to deal with such issues in an intelligent manner. Devotion is the development of the emotional capacity to its natural limits, and thus it shows itself so strongly at that age when all recapitulate that stage of their spiritual development.

"At the same time, this force is extremely combative in its lower phases. It cares not for reason. It only cares for the object of devotion, that that object not be sullied in the bearer-of-devotion's perceptions. He must protect that object at any cost, and thus he (or she) becomes angry, unreasoning, physically or emotionally violent when it is

threatened.

"Thus such types have their natural place in the world, although oftentimes they are given far too much for their own good, simply because they are so persistent in their devotion to their object of worship. Recognize that such have their place, but that it is but one stop on the path, and must be left again in order to pass on to true gnosis.

"The focusing of the emotional nature onto a spiritual object, such as Jesus, or Mohammed, or Big Daddy "God", or Mumbo-Jumbo God of the Congo for that matter, causes the gathering of the lower forces, those forces that control the uninitiated man, into a coordinated grouping. As we have here gathered the squares of the floor of the temple, and built of them an altar. Those gathered forces form the receptacle, the urn or altar, the grail, into which the light of the consciousness of the soul, the lower aspect of the Holy Guardian Angel, can enter. And this altar expresses that light in all of its forces, so that they rise upwards in streams as lamps for the temple.

"It is the fixity of the devotion that causes this change. For devotion is the lowest of the aspects of Will, and therefore is it the keynote of the worlds in which the uninitiated man lives. Eventually this focus is so intense that it causes the light of the soul to be drawn down, bringing with it the first true knowledge of the spirit. The consciousness focused in the emotional body is raised up for a time and absorbed into the consciousness of the soul, before returning to its own plane. And the soul lights its way from there on until their union, when the light of the greater sun, the light of the Crown, takes its place in life completely.

"The path from the lower to the middle aspect is one that seems to take the man away from his soul for a while. The intellectual aspect and the aspect of the integrated personality and its values must also be developed, or the man will not be able to stay within the higher worlds once he gets there. The lower bodies provide the seat or throne for his conscious soul, and the seat must stand on all four legs, not just the two of earth and air.

"A warrior must have his armor complete. If he go to a tourney wearing just his arm and leg armor, but with his head and breast bare, then he can not expect but that he will fall when he meets the lion in combat.² Yet surely, ye say, the lion must overcome all eventually, so better quickly than slowly. But see ye, if the prey be weak, and easily conquered, and without meat upon its bones, then the lion might not deign to consume it, but will spit it out and leave it for the vultures and jackals. Just so with the man who dishonors his soul by seeking to give it less than his whole being, fully developed, strong in all its aspects.

[preceded by a summary of the Temple's structure as given earlier. The attribution of the paths to the Tree of Life mentioned below follow Achad's system. --B.R.]

In this current vision, we see the Temple as it relates to the personality in its uninitiated and initiated phases. This addition completes the formation, and perfects the geometric

symbolism of the Temple.

The floor of the Temple is the personality in its uninitiated aspect. Few are those who live entirely within the world whose energies are the floor. Such are those who live entirely in terms of their sensations of the external world, never considering anything at all inside themselves. They are the so-called "natural man". Most of the human race is far beyond this condition, and are at least in the process of building the altars out of the stone of the floor.

When the natural man first begins to see beyond the facade of the outward world, and to wonder at the origins and nature of the things beyond it, his perceptions are vague, changing, like the airs of the path of Aleph. He looks for something that is invisible to him. He aspires, as most now do, to become more than he is in some fashion. But he lacks the experience and judgment to know truth from falsity in that realm, and so he attaches his aspirations to many an unworthy object. Like the Fool, he is constantly in danger of falling over a figurative cliff, since he cares not the form his aspiration takes, but only that it have a form and become real to him.

This is as it should be. The act of aspiration itself is what is important, not the object it is attached to. Aspiration begins to sensitize him to his inner sensations, which lead him to a perception of the emotional-astral planes, which are his first goal on the path. He draws himself up out of the Earth, and into the Air, by his desire.

In the process, he draws up behind him his connections to his manifest being. Slowly they re-assemble themselves into the basic form of the altar, containing the same energies, but in a more concentrated form. Like a clever juggler, he has thrown the elements of himself up into the air, and caused them to land in a neat stack.

As he moves into the sphere of Yesod, he begins to understand the nature of worship, of devotion to the ideal. He seeks to reflect the ideal in himself, attaching it to himself by his devotion, in the path of Luna. He expects the object to return his worship, to show the power of Love in that object's particular form. He seeks to make himself a vessel for that force, through the path of Cancer, and he seeks to manifest that ideal in the world through the path of Daleth.

The juggler continues to move the elements of the perceived self around, looking for a form that fits the ideal. He continually compares the ideas that come to him against the response to his worship that he felt in Yesod. His ideas become closer and closer approximations of his feelings and religious experiences. As this happens, the force of emotion supports them increasingly, until he becomes the dogmatist, the priest.³

Finally, in Netzach, he perceives for the first time that all of his dogma is not revealed truth, but merely the summation of his own manifest nature. It is a very attractive idea to believe that the integrated personality is the height of creation, and many decide to stay in Netzach for extended periods. Thus Netzach is called False Victory, triumph cut short.

But if he does not stay, he perceives this reflection⁴ in the path of Mem, by the light of Tiphereth pouring down into the astral nature. In the path of Gemini, he perceives the inherent dualism of all intellectual constructs, that all systems of ideas must end in either paradox, infinite regressions, or tautologies. In the path of Leo he perceives the soul behind the outward self in its fullness, and the manner in which it enlivens the lower bodies and creates a projection of itself in the values the personality has expressed.

He then uses the force of the path of Virgo to separate himself from his own thinking, to weed out those thoughts that are not an expression of his soul. This is the path of doubt, by which the dualisms of the intellect are overcome. The force of Libra, he uses to balance his personal values against those of a more general nature, also seeking to remove from those values anything that is not of the soul.

Through these two paths, and the received force of the soul in Mem, he rises into Tiphereth and the middle triad of the Tree of Life, where he becomes an adept. His path from this point on has already been described in the previous instruction.

In the Temple, the altar of each sub-element is directly under the Tiphereth square of that angle's Sephirotic Cross. The light of the soul, the sun, as it is projected into the sub-element, draws the forces of the lower being into alignment in the form of the altar. It then draws out of each of those forces its spiritual essence, so that the fountain of light springs up from the top of the altar. When fully invoked in the Temple, each altar will give the sensation of unremitting upward striving, trying to pull down the forces above that form the place of the gods in the temple. The forces of the gods will seem to strive downward in response. But the pillars of the Temple hold them in place, so that the Temple does not collapse from the force of attraction.

Footnotes

1 The so-called Sixth Ray rules the plane in Alice Bailey's system equivalent to Yesod in the Cabala. Both systems agree that this is the plane of the emotional nature. Mars connects to Yesod through the functions of the corresponding chakra. What is being spoken of here is a re-direction of the sexual-emotional energies to a higher purpose. In this system, devotion is considered to be the lowest aspect of the Will.

2 The lion in this instance is the soul in Tiphereth.

3 In the path of Vav, connecting Hod and Netzach.

4 That is, the reflection of the true soul in the integrated personality.

<http://hermetic.com/browe-archive/papers/firetemp.html>

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About this capture

Enochian Temples:

A Ritual for the Consecration of the Temple of the Fire Tablet.

by Benjamin Rowe, Copyright 1988, 1992

Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook Enochian Temples and the supplemental paper titled The Lower Temple. Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the

Pentagram alone.

2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, "From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return." The magician shall lastly sprinkle himself with the waters.

3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, "The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed." Lastly the magician shall gesture towards himself with the flame.

4. Move to the center of the circle of working, and face the south, saying, "As Heru-Ra-Ha do I stand in the midst of their union."

5. Face the east, and perform the exordium:

"O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!

"Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.

"Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.

"Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.

"Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.

7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7 keeps the appropriate mood:

Sign of Thoum-aesh-neith.

Knock 333-1-333.

Say: "Let us adore the Lord and King of Fire!"

"IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"

Invoking pentagram of Spirit.

"AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!"

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. Move to the center of the circle, still facing south. Say:

"Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60- degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

North-northwest:

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

North-northeast:

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!

East:

"Hear me, AAPDOCE, priestess burning with the Fires of Love!

South-southeast:

"Hear me, ARINNAP, you who strain at your limits!

South-southwest:

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

West:

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

Complete the invocation of the Seniors:

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. Perform a general invocation of the Lesser Angle:

"Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!

"Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.

"The Life of Sol is your source!

"The Life of Man is your guide!

"Flashing, flaming, bursting the bonds of matter!

"None can say whence you go, if they know your power!

"None can know your power if they know whence you go!

"Beginning of all, and end of all!

"Mediators of all action!"

17. Invoke the God-names of Six and Five letters:

"By the powers of RZIONR, minister of the greater gods, do I call you forth!

"By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!

"Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. Invoke the "Kerubic" or INRI powers of the Lesser Angle:

"Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ZIZA!

"IAZ!

"ZAZI!

"AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BZIZA!

"BIAZ!

"BZAZI!

"BAZIZ!

19. Invoke the "Servient" or Saving Angels of the Lesser Angle:

"Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. Declare the invocation completed:

"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."

The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. The General Invocation of the Lesser Angle:

"Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. The God-names of the Lesser Angle:

"By the powers of VADALI, minister of the greater gods, do I call you forth!

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. The Kerubic or INRI Angels:

"Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ANAA!

"NAAA!

"AAAN!

"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!

"BNAAA!

"BAAAN!

"BAANA!

26. The "Servient" or Saving Angels:

"Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many

are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. Declare the consecration completed:

"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."

Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. General invocation of the Lesser Angle:

"Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD,

BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMN	OPAMN
APST	APLST
SCIO	SCMIO
VASG	VARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

Consecration of the Lesser Angle of Earth

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. The General Invocation of the Lesser Angle:

"Let the Fire become manifest, o you Flames that glow in the Lesser Angle of Earth!

"You whose god is unmeasurable joy brought into matter!

"Who are a window into the heavens, a gate of return for those who have traveled the outward path!

"Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATT	DALTT
DIOM	DIXOM
OOPZ	OODPZ
RGAN	RGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

This completes the charging of the Temple of Fire.

The Visualizations and Symbols of the Ritual

0. The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

(Note: If you are using Dee's original attributes rather than the Golden Dawn system, then the quadrants are associated with the sub-elements thus: fire = southwest, water = southeast, earth = northeast, air = northwest.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub- elements of Fire.

The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

2-4. In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number

of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden- white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

5. Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non- incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

6. Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

7. Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

8. With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence

beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

10. The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

11. The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

12. Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet.

"The cross become the star become the wheel" refers to the transformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and thence into the circular curtain around the Temple.

A telesmatic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

13. The completion of this section of the consecration is confirmed with an appropriate

speech.

The Consecration of the Lesser Angle of Fire

14 - 15. In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

16. The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light. The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems. The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire. The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings. The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy. The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle. "Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end. Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

17. The energies of the lesser angle are called forth by the power of the god- names of six and five letters. The combination of these two names in the sephirotic cross of the angle represents the power of Tiphereth with respect to the lesser angle. When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle,

and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

18. A telematic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties. As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

19. The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen. Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open. Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

20. The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle. Consecration of the other Lesser Angles The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle. Watery Lesser Angle

23. The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...". In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In

contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions. The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a receiver and preserver of the fiery impulse. The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void". "Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnp" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force. Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

Airy Lesser Angle

30. Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures". Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air. The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind. The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis. The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air. The final line conceives of Air of Fire as

representing "information". In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

Earthy Lesser Angle

37. Earth is Heh final of IHVH, associated with the Assiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live. Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits. Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea. The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is necessary to maintaining the conditions for life to

exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

<http://hermetic.com/browe-archive/papers/lot-use.html>

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About this capture

The Lotus of the Temple:

Contacting Extraterrestrial Influences with the Enochian Temple

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In the supplemental papers to Enochian Temples, I briefly mentioned using the Temple as a gate through which the magician can come in contact with extraterrestrial and extra-solar realms. This paper provides more details on the method. A series of example visions using the technique are published separately.

The visualized structure of the Temple serves primarily as an anchor for the forces of an Enochian Tablet. It holds them in a specific relationship to each other. Their interaction produces fields of magickal force around the Temple which are the major source of its effectiveness. The exact shape of these fields can be changed, and the "altars" composed of the forces of the Servient angels are the means of producing that change.

When the altars are positioned in their quarters inside the Temple, the generated fields follow the shape of the Temple closely. Beginning at the circle where the curtain of the Seniors meets the ground, the fields bulge outwards slightly around the lower Temple as they move upward. Then they curve inwards again, roughly following the line of the roof and of the pillar of the King's name, ending in a small opening just above the level of the sphere created with the three Names of God. The overall shape is much like that of a closed, slightly bulbous flower bud. In this shape, the fields serve to insulate the Temple, keeping the accumulated power inside. Additional power enters through the opening at the top and is held within.

This "closed" form is primarily useful for projects involving the use of powers embodied in the Tablets. Astral explorations, charging of talismans, initiatory works, etc. involving the known Enochian powers all receive a tremendous boost through the use of the Temple.

Moving the altars outside the Temple causes the fields to take on a second shape. The altars are placed on lines passing through the center of the Temple and the diagonally opposing pairs of Kerubic pillars, at a distance from the nearest pillar equal to the distance between the centers of the opposing pillars. As they are moved, the altars drag with them the fields surrounding the Temple, causing them to open up and spread out

into a circular, concave formation, curving upwards as they spread out so that at their outermost extent they pass just above the tops of the altars.

Viewed from within the Temple, the fields appear to be composed of numerous concentric rows of overlapping, petal-like shapes. Typically the three or four rows closest to the Temple appear to be solid and opaque, with several additional rows of an increasingly transparent and ethereal appearance. There is no clearly defined outermost row; the fields gradually merge into the general background of the astral environment. Each of these petals embodies energies from a single extraterrestrial source; many of these sources are within the perimeter of our solar system, but many more connect our system with other creative schemes. When examined individually, each petal will be seen to have inscribed upon it a symbolic character or sigil of some sort. These sigils are the key to using the Temple as a gate to the creative schemes the petals embody.

In recent years, the Enochian angels have presented me with a view of existence in which the universe is not a single, unified creation. Rather, it is composed of a myriad of "creative spheres", in each of which a unique pattern or scheme is being developed out of the unlimited potential of the Tao, the underlying "stuff" out of which all things arise. These creative spheres are usually (but not always) synonymous with individual solar systems; a given system in its entirety expresses a single scheme. The planets and lesser bodies within the system express specialized aspects of the scheme, and are connected by a shared structure of "planes" and "qualities"; each planetary scheme reflects in itself all the other planetary schemes within the larger solar scheme. But there is no common interstellar scheme; certain fundamental qualities of matter are shared by all, but these are a small part of the themes expressed by any solar system.

The Enochian magick has an unusual and ambiguous place in this view. While it is anchored in our planet, it is not an intrinsic part of the Earth scheme; nor is it fully a part of the scheme of our solar system. Its most overt aspects are closely connected with these local schemes, but behind this are layered other aspects, many of which appear to have no obvious relationship to anything else within our sphere. The magick does appear to have connections to all things in the universe, as the angels stated to Dee.

These hidden aspects, unlike the overt aspects of the system, do not seem to have any structure or organization. It is as if the creator of the system had built an attractor for magickal forces, yet made no effort to control how those forces linked to his magnet. Their connection to the squares of the Tablets is random, chaotic. Penetration of a particular hidden aspect seems dependent in equal parts upon luck, circumstance, and the nature of the magician, with no guarantees that the feat will be repeatable. Use of the Temple partially alleviates this problem; the reason is fourfold.

First, by rearranging the ordered hierarchy of a Tablet into a three-dimensional form, the inherent ordering of the Tablet is extended into dimensions it did not previously touch. A certain formalism is imposed upon the forces so that, at least insofar as they connect to the Enochian magick, they must conform to the rules of interaction within that system.

This means that the magician can now deal with these subtle connections using methods similar to those by which he interacts with the angels of the Tablets, rather than having to haphazardly feel his way into a new relationship each time.

Second, the field generated by the magickally-charged Temple has a sorting effect upon the subtle connections. When viewed in relation to the two-dimensional Tablets, the connections have the appearance of a twisted tangle of threads surrounding the Tablets, a hairball of magickal forces in which any given connection can be followed for only a short distance before disappearing in the mass. The field acts to straighten these threads of connection and sweep them into a pattern of radial symmetry. The most powerful connections at a particular moment in time form the petals of the lotus around the Temple.

Third, the Temple provides a magickal battery, the power of which can be used to strengthen the connections between the Temple and the source of a magickal thread, amplifying its effect and making its nature easier to perceive.

Fourth, the energy held within the Temple is in a state of perfect balance, and is highly sensitive to small changes. Under the direction of the magician, the energy can be influenced by the force of a given thread or petal, causing it to take a form reflecting the creative scheme of the thread's source-sphere. By the rules of similarity and correspondence, this creates a "gate" through which the magician can pass into that source-sphere.

Obtaining a sigil

1. Begin by ensuring that your Temple is fully charged. If you have not used it lately, it is worthwhile to spend a few days invoking all the Tablet names and channeling the force into the corresponding parts of the Temple. If the Temple has seen recent use then invoking the general Call of the element, the three Names of God, and the Elemental King several times should be sufficient to compensate for any recent losses.
2. Stand in the center of the Temple. Feel the field of force surrounding it, and concentrate on it until you can sense its shape, like a huge closed flower bud with the Temple inside it. If you are capable of seeing it directly with your astral vision, all the better.
3. Cause the altars of the Lesser Angles to move radially outwards, as described above. As you do this, the field surrounding the Temple should unfold like a flower. The field will probably stretch and tear, and dissolve for a few moments into a welter of disconnected lines. But shortly it should settle again into a new form, with the appearance of a many-petaled lotus surrounding the Temple at ground level, curving upwards slightly in a shallow dish-shape.
4. Without moving from the center of the Temple, turn and survey the petals. Look for one that appears to stand out from the rest, which seems sharper or more easy to see. This petal will be one whose power is high at the moment, and with which your nature is

already partially "in tune". Thus its source-sphere will be more readily contacted and entered. Once you become accustomed to using the Lotus, you can pick out any petal and amplify it to easy visibility.

5. Move to the petal and examine it closely. Just below the tip you should see drawn an abstract figure, a sigil. Memorize this figure and return your awareness to your physical body.

6. Record the sigil in your magickal notes for future reference. Make another copy of it on a blank piece of paper for immediate study.

Using the sigil

I find that it is best not to obtain the sigil and then try to use it in the same session, or even in separate sessions on the same day. This seems to result in confused and senseless visions. Until you have sufficient experience with the technique to judge what works for you, I would recommend not doing so.

7. Study your copy of the sigil and practice visualizing it until you can hold its image steady in your mind for several minutes.

8. Meditate on the physical copy of the sigil. Silence your mind and focus your attention on it completely for a few minutes. Then relax your attention a bit. See what sorts of feelings, sensations, images, and ideas it calls up in you. Do not record these or focus on them; simply note them in passing and then allow them to fade again.

Through this meditation process, you are acclimating yourself to the sigil's source-sphere. Remember that you are attempting to contact a scheme that is partially or completely alien to the one you are familiar with, and you must adjust your perceptions to match before you can see it with any clarity.

It may be that during the meditation you call up feelings and ideas that seem very bizarre in comparison with your normal perceptions. It is important to remember that these are not the result of something in yourself, nor are they representative of the nature of the sigil's sphere. Rather, they are an indication of a conflict between your normal perceptions and those intrinsic to the source-sphere. The best way to deal with them is to open yourself to them and allow them to wash over you until they fade again of their own accord. The fading indicates that you have accomplished a degree of attunement in the area of conflict.

9. When you are thoroughly comfortable with the sigil, set it aside and do some non-magickal activities for a while.

10. Return to your Temple, again making sure that it is fully charged.

11. Vibrate the name of the Elemental King until the beam of light in the center of the Temple is at a high intensity. Then, using a wand or your finger, draw the sigil within the

beam at shoulder height. This should cause the petal with that sigil to become brighter and clearer.

Move to the petal and stand on it. Feel power moving out of the Temple and into the petal, and then rising to engulf you. Try to attune yourself to the feel of this energy. Feel the energy continue to rise above your head and stretch outwards into space as a rope or ribbon of light, eventually connecting to the source-sphere of the petal's energy.

At some point along the path, the ribbon will pass through a gate, door, or wall. This represents the point where the influence of the Enochian magick ceases, and the powers of the source-sphere take full control. Pass through this gate as your ingenium dictates, and move into the alien sphere you want to visit.

Sometimes, drawing the sigil in the King's beam is sufficient to open a gate. The landscape visible through one of the open sides of the Temple will change, or the entire Temple will seem to be transported to a new location. If this happens, make use of it, and do not attempt to use the petal as described above.

12. At the gate, or immediately after passing through it, you should meet a guardian or guide. If you do not, wait until one appears before proceeding. Test the being who appears; all such beings will respond positively to the pentagrams of Spirit, and should be able to return the LVX signs without difficulty. Other tests may suggest themselves to you at the moment of the encounter.

Note that while the petal being explored is connected with a Temple of an elemental Tablet, neither the source-sphere nor the guardians need partake of the nature of that element. You are working here with the hidden, non-elemental aspects of the Tablets. If the being chooses to take on a symbolic form, it will generally reflect the nature of the sphere, or a mixture of that sphere with the Earth-sphere.

These beings may at times attempt to test you, or demand that you perform some activity that will further attune you to the alien sphere. Follow these demands as your nature dictates, but do not attempt to force an entry into the sphere. If you find that you cannot in good conscience follow the guardian's demands, then return to your Temple and end the vision. Wait a few days, and then try again. Sometimes a second attempt will not require the same tasks as the first.

13. Allow the guardian to guide your explorations on the first entry into the sphere. They will give you some general information about the sphere, indicate something of its basic structure, and provide you with an assemblage of symbols related to it. In later explorations, you can use this information to explore without the guide's assistance. Continue the session until the guide indicates he is finished, or you begin to feel strain, fatigue, or signs of mental confusion.

14. Before leaving the guide, he should give you his name. The gematria value of the name should in some way reflect on the nature of the sphere, or the nature of the guide.

Additionally, he should give you a talisman, about five inches in diameter. One side of this talisman will show the sigil of the sphere, possibly with some additional detail. The other side of the talisman will show a table, usually having five rows of letters with the top and bottom rows having three letters and the middle rows showing five. Make careful note of the letters shown in this table, and record them when you complete the vision. The guide may suggest some actions to take with the talisman to fix its power permanently.

15. Return to your Temple and erase the sigil from the King's beam to close the gate. Take any suggested actions with the talisman. Pull the altars back within the Temple to close the lotus. Finally, close the Temple as you are wont to do, and end the vision.

Further remarks

It is important that you preserve any talisman given to you in a secure place on the astral plane. The set of directly accessible petals changes gradually over time, following a complex cycle; the petal for a given source-sphere may not be visible when you attempt to make a later visit. You can use the talisman to cause it to temporarily re-appear during its out-of-phase periods. Do this either by wearing the talisman as a lamen and standing in the King's beam, or by simply placing it on the floor of the Temple in the beam.

Further, a physical representation of the talisman will provide an anchor for the energies of the source-sphere, enabling you to achieve a degree of contact with it without the need to return to the Temple.

Even though the letters on the back of the talisman may appear to form "words", the magician should not attempt to speak or vibrate them. The letters actually form a symbolic matrix, in which the relationship of each to all letters surrounding it is important. A linear interpretation of the matrix -- using the letters as words -- cannot express all the necessary relationships present.

Four of the events described in the method above -- the gate, the guardian, the guardian's name, and the talisman are "standard" features of exploring the lotus. These all occurred in my own explorations without expectation or other prompting on my part. They can be expected to appear in some form in most visions of the petals. The beings involved in my explorations say that the talisman in particular is an essential part of any successful vision.

However, it can be expected that there will be exceptions to these rules. These will mostly occur in instances where the sphere or power contacted is not, in fact, alien to our own sphere. Among these may be incidents of contact with other spheres within the solar system, contacts with unusual aspects of the Enochian creation itself, and contacts stemming from alien influences already acting within the Earth's sphere.

As well, since many of these connections are to truly alien spheres, the magician loses most of the means by which the validity of the vision can be judged. The traditional Tree

of Life and its correspondences do not apply, nor do the symbols of astrology or the usual human pantheons. The only means remaining is the self-consistency of the information provided in the vision, and it will often take several visits to a given sphere before the magician has sufficient information to judge in that manner. This being the case, a detached attitude towards the results, a suspension of judgment, becomes very important.

As a general rule, the petals in the ring closest to the Temple will represent sphere that have the highest degree of resonance with our local system. These will thus be the easiest to contact and the easiest to understand. I would recommend that practitioners limit themselves to the three innermost rings of petals for some time before attempting to explore those in rings further out.

<http://hermetic.com/browe-archive/papers/temabyss.html>

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About this capture

Enochian Temples:

Generating the "Abyss" Experience with the Temple

by Benjamin Rowe © 1987, 1992

WARNING: The technique described herein can be VERY DANGEROUS to the emotional, mental, and spiritual well-being of the magician who makes use of it. I am releasing it solely because full disclosure was one of the requirements under which the Enochian Temple system was originally given to me. The entities who provided the basic information feel that people can not grow to spiritual adulthood without being exposed to adult hazards. My experience of the results prevents me from being quite so cold-blooded. The same goals can be accomplished by more gradual means, as those entities have stated themselves. The magician who choses to use this technique must take full personal responsibility for both the decision to do so, and for any events resulting from its use.

Should a magician want use it despite this warning, he or she should do so only after constructing a strong, fully charged Temple which includes the altars of the sub-elements. And any invocations using this technique should be immediately preceded by the erection of the strongest wards the magician is capable of constructing.

The names of a Tablet's Seniors can be formed into a table on their own by placing their names one above the other, going clockwise from the Senior of Jupiter. For the Earth Tablet, the table of the Seniors would be:

A C Z I N O R

L	Z	I	N	O	P	O
A	L	H	C	T	G	A
L	I	I	A	N	S	A
A	H	M	L	I	C	V
L	A	I	D	R	O	M

Similar pseudo-tablets can be formed from the other elemental tablets. Names of six letters are formed by reading down the columns. These names already exist in the Temple, where they are formed by drawing a circle clockwise from any square of the Senior of Jupiter, connecting the corresponding squares in the other Seniors' names. In their natural place, they express the radiatory effect of the Elemental King as his force passes out along the paths provided by the Seniors. But the names can also be used in another way.

First, hollow hexagons are formed, as in figure (), one-half unit thick with outer faces one unit wide. Each letter of a name is assigned to one of the wedge-like segments of this structure in clockwise succession. Each name's hexagon is placed immediately below the corresponding arm in the wheel of the Seniors, about two-thirds of the way from the center of the Temple to the end of the arm, with the base side at the same level as the tops of the pillars. The hexagon attributed to the Sun is in the center of the upper Temple, with the Elemental King's beam passing through the hole.

In the chart as given above, the columns are attributed (from left to right) to Venus, Sun, Saturn, Earth/Luna, Jupiter, Mercury, and Mars. When used in invocations, the name should be vibrated immediately after that of the King or corresponding Senior, and at no other time. Also, the first enochian key should always precede the invocation of the element when these names are used. When they are visualized in the upper Temple, an appropriate telematic image for the Senior (or the god-form of the related planet) should be visualized standing upright above (not in) the hollow center.¹ The magician himself should stand in the beam of the King while invoking them, and attempt to identify himself with it to the greatest extent possible.

As the Elemental King and each Senior is invoked with the corresponding name from the table, the hexagon should be visualized as projecting itself downwards into the lower temple, forming a hollow crystal column. The force of the King or Senior is channeled down through the column and then radiates outward through the faces. (This is in contrast to the normal Temple formulation, where the Seniors' force spreads out to form a curtain around the lower Temple.)

In the Enochian system, six of the planets are attributed to the first six sephiroth of the Tree of Life. The seventh, Saturn, takes in the last four sephiroth as a group. In the formulation here, the Senior of Saturn takes Sol's place in Tiphereth as the governor of the elements, and the Elemental King abandons his solar attributes, taking on his secondary attribution to the path of Shin, which connects Tiphereth and Kether in Achad's version of the Tree of Life.

In the Tree of Life, the centralizing effect of Sol normally causes the forces of the upper

Tree to be focused in Tiphereth. But when Sol's force is repressed or removed, the balance of these sephiroth moves to the empty area in the center of the upper Tree. The path of Shin passes through this area, but it does not provide any focus for the forces of the six sephiroth.² Each of the sephiroth becomes focused in itself, and the attractive force of each draws equally on the empty center area. That area experiences a uniform pull outwards in all directions, resulting in the rending and dispersal of anything placed there. A conscious being passing up the path of Shin perceives this effect as the experience of the Abyss.

Normally, the Enochian Temple expresses the essential unity of the Tablets with the whole Tree of Life as a balanced, integrated structure. Using the technique presented here suppresses that integrity and replaces it with a strong force towards dispersion. The magician, identified with the Elemental King's beam of light, places himself to experience the full strength of that dispersion.

Depending on the degree of success, the magician may experience a variety of perceptions. At the least intense level, he may experience sensations of inexplicable "wrongness" and non-specific paranoia, or a sense of jittery energy like an overdose of methedrine. At a somewhat more intense level, he will experience a sense of his soul being ripped into extremely small pieces, while each piece is simultaneously being crushed to a point.

At full force, the experience then evolves into what can only be called the perception of voidness; the negation, the removal of any being or value from absolutely everything perceptible, both internal and external. The intensity of this voidness can not be adequately described. At this stage the paranoia sometimes returns, causing the magician to perceive the voidness as an all-consuming malevolent entity. Giving in to this paranoia, struggling to avoid being devoured, brings one on to the path of those whom Crowley calls the Black Brothers. If one does not struggle, that which perceives is itself absorbed into the void and another condition supervenes for which description is futile.

Footnotes

1 Images for the Seniors of the Earth Tablet are given at the beginning of each Senior's section in The Book of the Seniors, which is available through the Archives.

2 The idea that an eleventh sephira exists in this position is one of the most vile lies ever perpetrated. It is unfortunate that some otherwise competent scholars have made their reputations by spreading it even further. While there is the appearance of something occupying the center of the hexagram when it is viewed from lower down in the Tree, this appearance is entirely hallucinatory. The Tiphereth consciousness merely sees a reflection of itself in the surface of the Great Sea, as a skin diver sees a distorted reflection of himself in the waves above his head.

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About this capture
Enochian Temples: Invoking the cacodemons with the Temple
by Benjamin Rowe, Copyright 1992

The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet.¹

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons,

provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX, HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon.²

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX.³

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question.⁴ Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short

form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub- element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal,

which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon.⁵ The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple, then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirothic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

Footnotes

1 "Atapa" is actually a name of God for the Lesser Angle. A section preceding the part quoted here showed that the angel who was speaking considered himself to be a small portion of the god's force, hence his use of the name. His validity was established by other means than gematria.

2 This paragraph follows MacGregor Mather's attributes for the squares, which I was

using at the time. Dee's records and my own later, incomplete research indicate that while the squares do alternate in polarity, the attributes to the elements do not follow Mather's system in most cases. Magicians should not feel bound to follow Mathers if results show another way to be more effective for themselves.

3 Dee's rituals suggest an alternative, which is to attribute each servient row from top to bottom to successive letters of the Tablet of Union name. In this alternate system, the Union letter for the top servient row would be "C", second row "O", third row "M", fourth row "A".

4 If two magicians are working together, the second should stand with his back to the pillar of the sub-element, facing the light in the center. Up to three additional magicians can stand at the other pillars. The magician in the center identifies himself with the Elemental King. Any others should identify themselves with the Kerubic Archangels.

5 Either of the two hierarchies mentioned earlier can be used. I find that the second gives a more "elemental" effect.

<http://www.hermetic.com/browe-archive/papers/aeonpers.html>

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About this capture

The Aeonian Perspective of the Enochian Temples

by Benjamin Rowe

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The initiatory system of the Enochian Temples divides the path of initiation into four major stages, distinguished primarily by the types and sources of the influences they are sensitive to. Briefly, these stages are:

1. Lunar-planetary, focused in Yesod and governing the triangle formed by Netzach, Hod, and Malkuth. Sensitive to forces originating inside the aura of the Earth (primarily elemental), and generally controlled by those forces. Represented in the Temple by the floor and altars. Related to the aeon of Taurus.
2. Solar-planetary, focused in Tiphereth and governing the rectangle formed by Hod, Netzach, Geburah and Chesed. Sensitive to elemental forces, but actively dominating them. Also sensitive to and controlled by the forces of the zodiacal signs. Represented in the Temple by the pillars and sephirotic crosses. Related to the aeon of Aries.
3. Solar-systemic or Solar-transitional, governing the rectangle formed by Geburah, Chesed, Binah and Chokmah. This stage has no stable focus point. Sensitive to the

energies of the other planets of the solar system. Represented in the Temple by the roof and outer curtain. Related to the aeon of Pisces.

4. Cosmic, focused in Kether and governing the triangle formed by Kether, Chokmah, and Binah. Sensitive to cosmic forces, primarily those of the zodiacal constellations (not to be confused with the zodiac signs) and the constellations of Polaris, the Great Bear, Sirius, and the Pleiades. These latter four constellations are the cosmic prototypes for the four levels of this initiatory system. Represented in the Temple by the Sphere of the Three Names of God, and by the pillar of fire in the middle of the Temple. Related to the aeon of Aquarius.

The progression through these four stages is symbolized in the formula I.R.N.I., a reversal of the Piscean formula of I.N.R.I. or IAO.

The older formula is primarily concerned with the relations between the Lunar- planetary and Solar-planetary stages through the cyclic process of reincarnation. Under that formula, one lived in the world (first I), then died (N) to be reborn as a soul (R), which then incarnated again (last I). But the actions of the Aeonic Prophet of the Piscean aeon symbolized in the stories of Jesus, and their absorption into the zeitgeist, have completely eliminated any need for death or a death-like experience in the transition between Lunar and Solar stages.

At humanity's present level of development, the Solar consciousness can be achieved while in incarnation by anyone who wants it through strong desire (the lowest aspect of Will), self-analysis, and meditation. Effort is still required, but no loss of self occurs in the process. In the incoming Aquarian aeon, the shift from Solar-planetary to Cosmic awareness still requires a series of willed death-like experiences. So the "N" of I.N.R.I. has been properly moved to follow the solar "R" in the new formula.

The mythological system of the Earth Tablet working depicts the I.R.N.I. formula under the character of the two Warrior-Mages (Horus and Set) whose efforts link the Lesser Mother, the Earth, with the Greater Mother, Nuit. In the old formula Set was depicted as inferior to Horus, representing a false death which the earthbound soul conquered to achieve full awareness of itself. In the new formula, he represents the conscious destruction of the soul that must occur before the person can unite the awareness with the divine Will. This is a true annihilation of the Solar being, unlike the death of the old formula, which was only a change of state having no permanent effect on the Solar being.

Thus, at the end of point 0 Set proclaims himself to have finally conquered Horus. The soul, the individual self-aware identity, perishes, to be replaced by the monadic awareness symbolized by Hadit. As it is said, "There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul." The higher formula, linking the Earth with the Cosmos, supercedes the lower formula, linking the Earth with the Sun.

(This may seem to contradict what was said in point 0. It is the soul as an "ego- making faculty" that is destroyed. This faculty is the persistent tendency of the solar consciousness to perceive itself as the most important thing that exists, and its tendency to polarize the other sephiroth of the Ruach so that their natural action is subordinated to the solar consciousness. Once this aspect of the soul is destroyed the entire Ruach, including Tiphereth, becomes polarized so that it is fully responsive to the monadic consciousness that is the true core-being of man.)

Set's comments in point 0 about his relations with Horus are a depiction of this supersession of formulas. But they are also a depiction of the relations between Aleister Crowley, representing Horus, and Charles Stansfield Jones, representing Set. Just as the formula of the Piscean aeon was enacted by the mage Jesus, so the formula of the Aquarian aeon was being enacted by these two, and continues to be enacted by Set's current avatar.

In this aeonic mystery play, the first player to appear is brash Horus, representing the conquering child, the perfected Warrior-King of the aeon of Aries. The next to appear (as Horus' "magickal son") identified himself as a god of the Elements, and of the Earth, connecting him with Set, the scorpionic "dark son" of the Taurean aeon.

Fiery Horus hated the watery formula of the Piscean Aeon. As a child, he suffered under the most debased applications of the Piscean formula. As an adult, he denied the formula completely and acted as if the entire aeon was an aberration. He closed the old aeon on one level by replacing the repressive religious paternalism of his childhood environment (Jupiter, ruler of Pisces) with the rebellious independence that is the lowest aspect of Uranus, the new ruler of Aquarius.

Watery Set already possessed control over the Uranian energies; Uranus is exalted in Scorpio. This enabled him to rise up and embrace the higher aspect of Aquarius. He used the astrological wisdom of Thoth (Mercury, exalted in Aquarius) to re-formulate the Tree of Life, to "fix the design in its purity", so that the power of Cosmic Love (Venus exalted in Pisces) was replaced with the sign of the new aeon, and the Word of the Law descends from Kether to Tiphereth as Heru-Ra-Ha, the Divine Will of the path of Shin.¹ In addition his Tree embodies the formulas of the new aeon and the three previous aeons, showing their correct relationship and unifying them in a single path of initiation.

Horus correctly overcame the exoteric aspects of Pisces, but he was caught by the esoteric aspect of Divine Love, under the formula of the Rose Cross. He could not abandon the Arian/Piscean version of the Tree of Life, which embodies this formula in its three horizontal paths. Had he done so, the mystery of the Warrior-Mages would have been enacted under the more benevolent symbolism of Arthurian romance. But he did not recognize the higher aspect of the Aquarian energy, and, invoking Tradition and Authority (Saturn) to justify himself, launched an attack on Set. Publicly Horus questioned Set's sanity; magickally he used the links created by Set's oath to his magickal Orders as a means of attack. Thus he caused Set's manifestation to shift from its silent middle aspect into its more potent scorpion and eagle modes. The destroyer

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He then traveled west to the limits of the Church's influence, taking the objects that were his link to the Church with him. He invoked the forces of the new aeon, and cast away the magickal links to show that under the dark cloak of the Church's teaching was hid the form of the Air kerub of Aquarius, the Man. The warrior-king's warriors (in the form of the local police) grabbed him immediately, but too late to affect the ceremony. Thus he completed the closing of the old aeon where Horus faltered.²

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Now Set, no longer Jones, completes the manifestation of his current by showing the perfection of the Will in the Eagle aspect of Scorpio. This Eagle is that energy that binds together the receptive and active aspects of Tiphereth. Released from Tiphereth by the self-willed death of the Scorpion, it is tested and purified by the venom of the Snake, which kills off any remaining shreds of solar matter that might cling to it. It becomes pure Will. Purified, it is immune to the venom and can no longer be killed by any means. It rises on wings of will to land in the path of Tzaddi, where it exchanges its watery Scorpio nature to enter the stellar realms of Aquarius. ³

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the old formula of I.N.R.I./IAO.

It is this ability to consciously maintain the continuity of the Will between incarnations which Set now offers to humankind. This is not a new ability; it has existed at all points in space and time throughout the life of our universe. But on our little planet conditions have never previously permitted it to be acquired by any large number of persons. Such is not the case today, when the Will aspect is manifesting more powerfully than at any previous time. Changing conditions on cosmic levels have their reflection in the lives of men and women. What has been a special skill of those who have crossed the "Abyss" will, over the coming century, become increasingly available to those who have not yet done so.

People need not leave works incomplete when a life ends. Under the Will, the being can discard a worn-out body and select a new one adjusted for changes in the environment and zeitgeist. The personality is not preserved, nor is the soul in many cases. The Eagle creates a new soul for itself with every incarnation. Memory of past lives is available or not, as the Eagle chooses. The new body and soul recapitulate the evolution of past lives in such a way that, at the moment when the person reaches full development, he finds himself continuing the work of the previous life at the same point and level of development where it had left off. This is true immortality; adaptable to the times it passes through rather than maintaining an outmoded form beyond its usefulness, but preserving a continuing purpose between lives.

Full identification with the Will aspect eventually leads the magician into conscious contact with the center of power, sometimes called Shamballa, that embodies the Will of the Life that is incarnate as the planet Earth. Passage through this center frees the mage from his obligations within the Earth's sphere of influence, and enables him to participate as a conscious creator within the larger scheme being expressed by the solar system as a whole.

Up to this present day, passage through this center was the only means by which one could obtain clear conscious awareness of the Solar scheme. On lower levels, contact has been deliberately blocked in order that certain tasks might be accomplished within the Earth's sphere. Had this blockage not been present, the disruptive effects occurring at certain stages of the work would have spilled out into the system, causing distortions and disturbances of the larger work.

The barriers that block the Earth from the stars are the 30 Aethyrs or Aires of the Enochian magical system. In the Theosophical system and Alice Bailey's related system, these barriers are called "the etheric web surrounding the Earth". They were created out of the elements in such a way as to form a maze around the Earth through which no direct passage was possible. Only the most skilled of mages could thread the maze in its entirety. The nineteenth Enochian Call is a commemoration of the steps by which the barriers were formed, and of the state the Life of the Earth had to assume in order to accomplish her tasks. A full description of those tasks and the means of their accomplishment has been given by the Enochian intelligences, and is recorded in the

form of an Aquarian hero-mythos in The Book of the Seniors.

Now that these tasks have been nearly accomplished the barriers surrounding the Earth can come down, enabling her and all those living on her to enter fully into the Solar scheme on all levels of existence. The Temples of the Tablets are one means by which the barriers will be destroyed.

Any properly constructed and charged Temple attracts a flow of divine Will from outside the barriers. The first inflow of this energy pushes the barriers inwards, so that they are pinned down to the Earth's surface underneath the Temple. As the Temple gathers power through use a process of occult "burning" begins, creating holes in the barriers through which other energies that the Earth now needs can be brought in.

The effectiveness of this "burning" increases with the number of Temples in active use. Any two Temples generate lines of cosmic fire between them.⁴ These lines of fire also act to burn through the barriers over their length. So the effectiveness of this work at any point in time is determined by the number of possible connections between the Temples then in existence. The intelligences who presented the design of the Temple hope that enough people will use this technique to create a web of fire over the surface of the Earth sufficient to burn through the barriers in just a few years' time.

Building the Temple is not an altruistic work, even though its major purpose does not relate to individuals. There has not been time for the full possibilities of the Temple to be discovered, but some ways of using it have been found to be profitable.

First, the magician can use the Temple in a way similar to the Golden Dawn practice of "building the Tree of Life in the aura". The sphere of the Three Names is identified with the chakra above the head. The bottom of the King's four-cube column is at the level of the ajna chakra, with the wheel of the Seniors extending outward from the same level. The column of fire in the center of the Temple is identified with the spinal column, and the lower Temple is built up around it.⁵

Steady use of this practice first causes a burning away of any material in the body of light that has a low vibratory level, cleaning and clarifying that body.⁶ Following this, there comes a gradual, controlled burning away of the etheric webs that block the flow of electric fire up and down the spinal column. This takes place at a rate that allows the body and consciousness to adapt to the changes without difficulty, although there will be some periods of unpleasant perceptual effects as various parts of the web dissolve. These effects are dangerous only if one seeks to avoid experiencing them. Concurrently, there is an activation of all the major chakras. As the process nears completion the seven subsidiary centers in the head also begin to activate.

The author has been told, but can not yet fully confirm, that the process leads to a state where the conscious being can be fully aware of events on all four of the major perceptual levels simultaneously and without confusion of levels. Additionally, the person becomes able maintain full continuity of consciousness in both the waking and

sleeping states. The author's experience so far tends to confirm this claim, but not as yet for all four levels at once.

As the magician becomes increasingly conscious of higher levels during this process, the Enochian intelligences will supply him with information and experiences to aid him in making the changes permanent, and to help him relate those experiences to planetary and cosmic events. They will also call on any other inner-plane sources the magician has to assist in this teaching. The information will always be presented using the symbol-systems with which the magician is most comfortable. It is not necessary to use the system of Achad's Tree. However, the magician can expect that his understanding of whatever system he uses will change substantially as the process continues. Only in cases where the magician's system is totally inadequate to express the principles being taught will the intelligences attempt to create or guide the magician to another system adequate to the need.

To use the Temple for astral exploration of the Enochian system, the magician identifies himself with the King's column of fire, and then invokes the specific angel or square of the Tablet he wants to examine. He projects a beam of light out of himself, through the part of the Temple representing the invoked force, and out into the astral space surrounding the Temple. The beam should cause a landscape or other scene to appear in that space, into which the magician can project himself to explore.

For experienced Temple users, there is one other exercise that the author would like to suggest. With the altars in their positions inside the Temple's outer curtain, charge the Temple completely, using the Calls of the Lesser Angles as well as the primary Call of the Tablet. Do this repeatedly for about a week, picturing the energy as accumulating inside the Temple, held there by the outer curtain. Endeavor to make the charge as intense as possible.

After the Temple is fully charged, move all the altars to their outside positions. Allow the accumulated energies to flow where they will, without conscious direction. They will be drawn to the outside of the Temple by the altars, where they will form a lotus containing hundreds of petals. If the magician is able to see the petals clearly, he will find that the tip of each is inscribed with a sigil. Record several of these sigils for later use. Move the altars back inside the Temple to close the lotus.

Memorize one of the recorded sigils so that its form can be held clearly in the imagination for an extended period. During the next work-session, call up the Temple, recite the Call of the Tablet and invoke the Three Names, the King, and the Seniors. Place the sigil in the King's pillar of fire, and endeavor to make the intensity of the fire as great as possible. See the sigil as being brought to a state of activation by the fire.

Project the consciousness into the sigil, and absorb the energy in it. Then rise directly up through the pillar and the sphere of the Three Names, and outwards into space, rising on the planes until a scene appears. Explore the scene in the usual fashion.

The magician will find that the forces represented by these sigils relate to aspects of existence that have nothing at all to do with events within the Earth's sphere. Some relate to aspects of the larger plan being worked out in the solar system. Others relate to the energies of particular stars or constellations. And many appear to connect to events occurring totally outside the current cycle of manifestation in our universe.

The Temple of each Tablet has its own lotus, with its own sigils. The Great Temple, formed by fusing the four Temples of the Tablets, creates a larger lotus with several thousand petals. The author has been told that combinations of sigils from adjacent petals can also be used to generate gates to other worlds, making a truly staggering number of worlds available to the magician. These are the star-roads mentioned in point 0. Each sigil and combination of sigils represents a link to a new world, a new existence, to which the person who has been freed from his obligation to the Earth can travel.

We who have gone through our spiritual evolution here on Earth are in a position nearly unique in our cosmos. Because of the conditions created here during the previous great aeonic cycle while the Earth performed her special task, we have been subjected to a degree of spiritual stress rarely seen in other places, and never on such a large scale and for such a length of time as here. It has produced in us a toughness, a spiritual invulnerability that is normally only achieved at a much higher level of existence. Having only others of our own kind with whom to compare ourselves, it has not been apparent that this is so, but it is nevertheless true.

This quality we have developed is valuable within the larger scheme of which our solar system is a part. Compared to other beings of our own level who evolved elsewhere, we are all of us like hot wires, literally radiating spiritual force. If a monad or soul from Earth is placed in a less intense evolutionary scheme, it will act as a catalyst. It will cause the souls and monads of that scheme to take on some of our own toughness, our ability to channel significant amounts of spiritual force, but without creating the spiritual stress by which we have achieved. This intensifies and speeds up the manifestation of whatever principles are being worked out in the scheme, advancing its evolution immensely and producing a radiatory quality that could not otherwise have been achieved.

Once the barriers around the Earth are down completely, nearly half the adepts and mages here will be freed of any further obligations to assist in her development. Others will come in to take our places, and to acquire some of our special qualities. We can remain here if we chose to do so, or pass on to other work. There are far more worlds having need of our special qualities than there are beings to provide them, so we have great choice in where we go and what we do.

The sigils shown to each magician on the petals of the lotuses are gates to those worlds that have need not only of the qualities common to all the Earth-evolved, but also those qualities that are specific to the magician, those that make him unique. Each world is an opportunity for further development along specific lines through world service. They do not represent all of the possible paths open to the magician, but only those with which he has the greatest resonance. He is not obligated to chose one of the presented paths.

In any case, the final act of choice does not take place while the mage is in incarnation. Incarnate existence places too many limits on the perceptions for a clear choice to be made. But the act of exploring these worlds while incarnate helps to stabilize the awareness on those levels where the choice must eventually be made.

Author's addendum, 1992:

Since writing the above, certain additional aspects of the initiatory process have become clarified, particularly in reference to the transition from solar to "cosmic" levels.

As was said above, the advent of the Piscean aeon resulted in the elimination of the need for a death-like experience in the transition from the lunar (mundane) consciousness to the solar consciousness. It now appears that the advent of the Aquarian aeon has resulted in a similar elimination of the need for a death-like experience in moving from the solar to the cosmic levels.

The astrological keynote of the sign Pisces is sacrifice; thus the act which broke the barriers between lunar and solar consciousness was symbolized in the form of the scapegoat ritual. Jesus the scapegoat took on all the "sins" of humanity, through the Piscean process of compassion. And through compassion, he identified himself with the entire race. Thus his death in the ritual effectively took in all the future lunar-to-solar death experiences of the race, eliminating the need for anyone else to experience them.

In the current aeon, the Aquarius-Leo axis dominates existence. The key to the working of this axis is in the principle that all things are simultaneously One and Many. A human body is Many, in that it is composed of a multitude of cells; it is One in that it acts as a unified whole with respect to its environment. Similarly the human solar consciousness has the appearance of individuality, but is composed of numerous sub-minds bound together by the force of the "monad" or divine consciousness. The subjective appearance of a unique, self-aware individuality (the "soul" or solar consciousness) is a second-order effect, arising from the cooperative interaction of the sub-minds.

The process of moving from the solar to the cosmic levels is thus not a matter of destroying the solar self. Rather, it becomes a matter of training that self to become aware of its already-existent, alternative state as a multitude of sub-minds acting in concert, and to enable the solar self to move into that state at will. In the state of multiplicity, the solar awareness eventually gives its accumulated energy back into the unique but non-individualized awareness of the divine consciousness. With practice, the person can eventually move between the solar and the cosmic states at will, without the need for any sort of destructive action or death experiences. And beyond that, the divine awareness can eventually learn to act simultaneously as both an individualized human soul and as a non-individualized divine spark, being effectively in two places at once.

The initial conditioning needed to move into the multi-mind state must be done by the solar awareness itself. Thus the symbolism of Scorpio, of force directed against the self by the self, is still appropriate to the third stage of the initiatory process.

The mages responsible for the revelation of the "Enochian Temples" material specifically -- and vehemently -- deny the existence of the so-called "Abyss". They state that there is absolutely no need for any sort of destructive action or death-like experience in the transition from solar to cosmic awareness.

Footnotes

1 Set's current avatar also makes extensive use of the astrological wisdom. He has devised a technique of self-initiation based entirely on observation of the planets' influence on the individual horoscope. It now turns out that this technique by itself is capable of carrying the individual through all of those initiations governed by Set in the system presented here.

2 It is interesting to note that in Set's current avatar, each of his major initiations has been followed almost immediately by a confrontation with Horus' warriors. Additionally, the warriors appeared just a few minutes after the dictation of point 0 was finished. (An account of this incident is presented in The Book of the Seniors.) But unlike the case mentioned in the text, in these later cases the warriors found no way to arrest him, even though in each instance there was a reason for arrest available had they looked just a little harder. The author believes this indicates that Set's attempt to close the old aeon was successful, and his conquest of Horus was complete.

3 Note that in Achad's Tree, all five of the paths that cross the Abyss represent one or another aspect of the Will. Shin is the primal Will, merging the three fires; Peh its division into the triple expression of fire-by-friction, solar fire, and cosmic or electric fire. Ayin shows the will's restrictive and destructive aspects, Resh its releasing and creative aspects, and Samek its synthetic or coordinating aspect.

4 These lines do not transmit information between the Temples unless the Temples were deliberately intended to resonate by the magicians creating them, as would be the case if a magician used the sample consecration without changing the dedications. Without such deliberate connection, actions taken in one Temple do not directly affect other Temples.

5 A physical Temple can also be used in a way similar to the "Vault of Christian Rosencreutz" in the G.D. system.

6 Use of drugs, including caffeine and nicotine, tends to nullify this effect.

<http://www.hermetic.com/browe-archive/papers/aeonpers.html>

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About this capture
The Aeonic Perspective of the Enochian Temples
by Benjamin Rowe
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The initiatory system of the Enochian Temples divides the path of initiation into four major stages, distinguished primarily by the types and sources of the influences they are sensitive to. Briefly, these stages are:

1. Lunar-planetary, focused in Yesod and governing the triangle formed by Netzach, Hod, and Malkuth. Sensitive to forces originating inside the aura of the Earth (primarily elemental), and generally controlled by those forces. Represented in the Temple by the floor and altars. Related to the aeon of Taurus.
2. Solar-planetary, focused in Tiphereth and governing the rectangle formed by Hod, Netzach, Geburah and Chesed. Sensitive to elemental forces, but actively dominating them. Also sensitive to and controlled by the forces of the zodiacal signs. Represented in the Temple by the pillars and sephirotic crosses. Related to the aeon of Aries.
3. Solar-systemic or Solar-transitional, governing the rectangle formed by Geburah, Chesed, Binah and Chokmah. This stage has no stable focus point. Sensitive to the energies of the other planets of the solar system. Represented in the Temple by the roof and outer curtain. Related to the aeon of Pisces.
4. Cosmic, focused in Kether and governing the triangle formed by Kether, Chokmah, and Binah. Sensitive to cosmic forces, primarily those of the zodiacal constellations (not to be confused with the zodiac signs) and the constellations of Polaris, the Great Bear, Sirius, and the Pleiades. These latter four constellations are the cosmic prototypes for the four levels of this initiatory system. Represented in the Temple by the Sphere of the Three Names of God, and by the pillar of fire in the middle of the Temple. Related to the aeon of Aquarius.

The progression through these four stages is symbolized in the formula I.R.N.I., a reversal of the Piscean formula of I.N.R.I. or IAO.

The older formula is primarily concerned with the relations between the Lunar- planetary and Solar-planetary stages through the cyclic process of reincarnation. Under that formula, one lived in the world (first I), then died (N) to be reborn as a soul (R), which then incarnated again (last I). But the actions of the Aeonic Prophet of the Piscean aeon symbolized in the stories of Jesus, and their absorption into the zeitgeist, have completely eliminated any need for death or a death-like experience in the transition between Lunar and Solar stages.

At humanity's present level of development, the Solar consciousness can be achieved while in incarnation by anyone who wants it through strong desire (the lowest aspect of Will), self-analysis, and meditation. Effort is still required, but no loss of self occurs in

the process. In the incoming Aquarian aeon, the shift from Solar-planetary to Cosmic awareness still requires a series of willed death-like experiences. So the "N" of I.N.R.I has been properly moved to follow the solar "R" in the new formula.

The mythological system of the Earth Tablet working depicts the I.R.N.I. formula under the character of the two Warrior-Mages (Horus and Set) whose efforts link the Lesser Mother, the Earth, with the Greater Mother, Nuit. In the old formula Set was depicted as inferior to Horus, representing a false death which the earthbound soul conquered to achieve full awareness of itself. In the new formula, he represents the conscious destruction of the soul that must occur before the person can unite the awareness with the divine Will. This is a true annihilation of the Solar being, unlike the death of the old formula, which was only a change of state having no permanent effect on the Solar being.

Thus, at the end of point 0 Set proclaims himself to have finally conquered Horus. The soul, the individual self-aware identity, perishes, to be replaced by the monadic awareness symbolized by Hadit. As it is said, "There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul." The higher formula, linking the Earth with the Cosmos, supercedes the lower formula, linking the Earth with the Sun.

(This may seem to contradict what was said in point 0. It is the soul as an "ego- making faculty" that is destroyed. This faculty is the persistent tendency of the solar consciousness to perceive itself as the most important thing that exists, and its tendency to polarize the other sephiroth of the Ruach so that their natural action is subordinated to the solar consciousness. Once this aspect of the soul is destroyed the entire Ruach, including Tiphereth, becomes polarized so that it is fully responsive to the monadic consciousness that is the true core-being of man.)

Set's comments in point 0 about his relations with Horus are a depiction of this supersession of formulas. But they are also a depiction of the relations between Aleister Crowley, representing Horus, and Charles Stansfield Jones, representing Set. Just as the formula of the Piscean aeon was enacted by the mage Jesus, so the formula of the Aquarian aeon was being enacted by these two, and continues to be enacted by Set's current avatar.

In this aeonic mystery play, the first player to appear is brash Horus, representing the conquering child, the perfected Warrior-King of the aeon of Aries. The next to appear (as Horus' "magickal son") identified himself as a god of the Elements, and of the Earth, connecting him with Set, the scorpionic "dark son" of the Taurean aeon.

Fiery Horus hated the watery formula of the Piscean Aeon. As a child, he suffered under the most debased applications of the Piscean formula. As an adult, he denied the formula completely and acted as if the entire aeon was an aberration. He closed the old aeon on one level by replacing the repressive religious paternalism of his childhood environment (Jupiter, ruler of Pisces) with the rebellious independence that is the lowest

aspect of Uranus, the new ruler of Aquarius.

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Full identification with the Will aspect eventually leads the magician into conscious contact with the center of power, sometimes called Shamballa, that embodies the Will of

the Life that is incarnate as the planet Earth. Passage through this center frees the mage from his obligations within the Earth's sphere of influence, and enables him to participate as a conscious creator within the larger scheme being expressed by the solar system as a whole.

Up to this present day, passage through this center was the only means by which one could obtain clear conscious awareness of the Solar scheme. On lower levels, contact has been deliberately blocked in order that certain tasks might be accomplished within the Earth's sphere. Had this blockage not been present, the disruptive effects occurring at certain stages of the work would have spilled out into the system, causing distortions and disturbances of the larger work.

The barriers that block the Earth from the stars are the 30 Aethyrs or Aires of the Enochian magickal system. In the Theosophical system and Alice Bailey's related system, these barriers are called "the etheric web surrounding the Earth". They were created out of the elements in such a way as to form a maze around the Earth through which no direct passage was possible. Only the most skilled of mages could thread the maze in its entirety. The nineteenth Enochian Call is a commemoration of the steps by which the barriers were formed, and of the state the Life of the Earth had to assume in order to accomplish her tasks. A full description of those tasks and the means of their accomplishment has been given by the Enochian intelligences, and is recorded in the form of an Aquarian hero-mythos in *The Book of the Seniors*.

Now that these tasks have been nearly accomplished the barriers surrounding the Earth can come down, enabling her and all those living on her to enter fully into the Solar scheme on all levels of existence. The Temples of the Tablets are one means by which the barriers will be destroyed.

Any properly constructed and charged Temple attracts a flow of divine Will from outside the barriers. The first inflow of this energy pushes the barriers inwards, so that they are pinned down to the Earth's surface underneath the Temple. As the Temple gathers power through use a process of occult "burning" begins, creating holes in the barriers through which other energies that the Earth now needs can be brought in.

The effectiveness of this "burning" increases with the number of Temples in active use. Any two Temples generate lines of cosmic fire between them.⁴ These lines of fire also act to burn through the barriers over their length. So the effectiveness of this work at any point in time is determined by the number of possible connections between the Temples then in existence. The intelligences who presented the design of the Temple hope that enough people will use this technique to create a web of fire over the surface of the Earth sufficient to burn through the barriers in just a few years' time.

Building the Temple is not an altruistic work, even though its major purpose does not relate to individuals. There has not been time for the full possibilities of the Temple to be discovered, but some ways of using it have been found to be profitable.

First, the magician can use the Temple in a way similar to the Golden Dawn practice of "building the Tree of Life in the aura". The sphere of the Three Names is identified with the chakra above the head. The bottom of the King's four-cube column is at the level of the ajna chakra, with the wheel of the Seniors extending outward from the same level. The column of fire in the center of the Temple is identified with the spinal column, and the lower Temple is built up around it.⁵

Steady use of this practice first causes a burning away of any material in the body of light that has a low vibratory level, cleaning and clarifying that body.⁶ Following this, there comes a gradual, controlled burning away of the etheric webs that block the flow of electric fire up and down the spinal column. This takes place at a rate that allows the body and consciousness to adapt to the changes without difficulty, although there will be some periods of unpleasant perceptual effects as various parts of the web dissolve. These effects are dangerous only if one seeks to avoid experiencing them. Concurrently, there is an activation of all the major chakras. As the process nears completion the seven subsidiary centers in the head also begin to activate.

The author has been told, but can not yet fully confirm, that the process leads to a state where the conscious being can be fully aware of events on all four of the major perceptual levels simultaneously and without confusion of levels. Additionally, the person becomes able maintain full continuity of consciousness in both the waking and sleeping states. The author's experience so far tends to confirm this claim, but not as yet for all four levels at once.

As the magician becomes increasingly conscious of higher levels during this process, the Enochian intelligences will supply him with information and experiences to aid him in making the changes permanent, and to help him relate those experiences to planetary and cosmic events. They will also call on any other inner-plane sources the magician has to assist in this teaching. The information will always be presented using the symbol-systems with which the magician is most comfortable. It is not necessary to use the system of Achad's Tree. However, the magician can expect that his understanding of whatever system he uses will change substantially as the process continues. Only in cases where the magician's system is totally inadequate to express the principles being taught will the intelligences attempt to create or guide the magician to another system adequate to the need.

To use the Temple for astral exploration of the Enochian system, the magician identifies himself with the King's column of fire, and then invokes the specific angel or square of the Tablet he wants to examine. He projects a beam of light out of himself, through the part of the Temple representing the invoked force, and out into the astral space surrounding the Temple. The beam should cause a landscape or other scene to appear in that space, into which the magician can project himself to explore.

For experienced Temple users, there is one other exercise that the author would like to suggest. With the altars in their positions inside the Temple's outer curtain, charge the Temple completely, using the Calls of the Lesser Angles as well as the primary Call of

the Tablet. Do this repeatedly for about a week, picturing the energy as accumulating inside the Temple, held there by the outer curtain. Endeavor to make the charge as intense as possible.

After the Temple is fully charged, move all the altars to their outside positions. Allow the accumulated energies to flow where they will, without conscious direction. They will be drawn to the outside of the Temple by the altars, where they will form a lotus containing hundreds of petals. If the magician is able to see the petals clearly, he will find that the tip of each is inscribed with a sigil. Record several of these sigils for later use. Move the altars back inside the Temple to close the lotus.

Memorize one of the recorded sigils so that its form can be held clearly in the imagination for an extended period. During the next work-session, call up the Temple, recite the Call of the Tablet and invoke the Three Names, the King, and the Seniors. Place the sigil in the King's pillar of fire, and endeavor to make the intensity of the fire as great as possible. See the sigil as being brought to a state of activation by the fire.

Project the consciousness into the sigil, and absorb the energy in it. Then rise directly up through the pillar and the sphere of the Three Names, and outwards into space, rising on the planes until a scene appears. Explore the scene in the usual fashion.

The magician will find that the forces represented by these sigils relate to aspects of existence that have nothing at all to do with events within the Earth's sphere. Some relate to aspects of the larger plan being worked out in the solar system. Others relate to the energies of particular stars or constellations. And many appear to connect to events occurring totally outside the current cycle of manifestation in our universe.

The Temple of each Tablet has its own lotus, with its own sigils. The Great Temple, formed by fusing the four Temples of the Tablets, creates a larger lotus with several thousand petals. The author has been told that combinations of sigils from adjacent petals can also be used to generate gates to other worlds, making a truly staggering number of worlds available to the magician. These are the star-roads mentioned in point 0. Each sigil and combination of sigils represents a link to a new world, a new existence, to which the person who has been freed from his obligation to the Earth can travel.

We who have gone through our spiritual evolution here on Earth are in a position nearly unique in our cosmos. Because of the conditions created here during the previous great aeonic cycle while the Earth performed her special task, we have been subjected to a degree of spiritual stress rarely seen in other places, and never on such a large scale and for such a length of time as here. It has produced in us a toughness, a spiritual invulnerability that is normally only achieved at a much higher level of existence. Having only others of our own kind with whom to compare ourselves, it has not been apparent that this is so, but it is nevertheless true.

This quality we have developed is valuable within the larger scheme of which our solar system is a part. Compared to other beings of our own level who evolved elsewhere, we

are all of us like hot wires, literally radiating spiritual force. If a monad or soul from Earth is placed in a less intense evolutionary scheme, it will act as a catalyst. It will cause the souls and monads of that scheme to take on some of our own toughness, our ability to channel significant amounts of spiritual force, but without creating the spiritual stress by which we have achieved. This intensifies and speeds up the manifestation of whatever principles are being worked out in the scheme, advancing its evolution immensely and producing a radiatory quality that could not otherwise have been achieved.

Once the barriers around the Earth are down completely, nearly half the adepts and mages here will be freed of any further obligations to assist in her development. Others will come in to take our places, and to acquire some of our special qualities. We can remain here if we chose to do so, or pass on to other work. There are far more worlds having need of our special qualities than there are beings to provide them, so we have great choice in where we go and what we do.

The sigils shown to each magician on the petals of the lotuses are gates to those worlds that have need not only of the qualities common to all the Earth-evolved, but also those qualities that are specific to the magician, those that make him unique. Each world is an opportunity for further development along specific lines through world service. They do not represent all of the possible paths open to the magician, but only those with which he has the greatest resonance. He is not obligated to chose one of the presented paths.

In any case, the final act of choice does not take place while the mage is in incarnation. Incarnate existence places too many limits on the perceptions for a clear choice to be made. But the act of exploring these worlds while incarnate helps to stabilize the awareness on those levels where the choice must eventually be made.

Author's addendum, 1992:

Since writing the above, certain additional aspects of the initiatory process have become clarified, particularly in reference to the transition from solar to "cosmic" levels.

As was said above, the advent of the Piscean aeon resulted in the elimination of the need for a death-like experience in the transition from the lunar (mundane) consciousness to the solar consciousness. It now appears that the advent of the Aquarian aeon has resulted in a similar elimination of the need for a death-like experience in moving from the solar to the cosmic levels.

The astrological keynote of the sign Pisces is sacrifice; thus the act which broke the barriers between lunar and solar consciousness was symbolized in the form of the scapegoat ritual. Jesus the scapegoat took on all the "sins" of humanity, through the Piscean process of compassion. And through compassion, he identified himself with the entire race. Thus his death in the ritual effectively took in all the future lunar-to-solar death experiences of the race, eliminating the need for anyone else to experience them.

In the current aeon, the Aquarius-Leo axis dominates existence. The key to the working of this axis is in the principle that all things are simultaneously One and Many. A human

body is Many, in that it is composed of a multitude of cells; it is One in that it acts as a unified whole with respect to its environment. Similarly the human solar consciousness has the appearance of individuality, but is composed of numerous sub-minds bound together by the force of the "monad" or divine consciousness. The subjective appearance of a unique, self-aware individuality (the "soul" or solar consciousness) is a second-order effect, arising from the cooperative interaction of the sub-minds.

The process of moving from the solar to the cosmic levels is thus not a matter of destroying the solar self. Rather, it becomes a matter of training that self to become aware of its already-existent, alternative state as a multitude of sub-minds acting in concert, and to enable the solar self to move into that state at will. In the state of multiplicity, the solar awareness eventually gives its accumulated energy back into the unique but non-individualized awareness of the divine consciousness. With practice, the person can eventually move between the solar and the cosmic states at will, without the need for any sort of destructive action or death experiences. And beyond that, the divine awareness can eventually learn to act simultaneously as both an individualized human soul and as a non-individualized divine spark, being effectively in two places at once.

The initial conditioning needed to move into the multi-mind state must be done by the solar awareness itself. Thus the symbolism of Scorpio, of force directed against the self by the self, is still appropriate to the third stage of the initiatory process.

The mages responsible for the revelation of the "Enochian Temples" material specifically -- and vehemently -- deny the existence of the so-called "Abyss". They state that there is absolutely no need for any sort of destructive action or death-like experience in the transition from solar to cosmic awareness.

Footnotes

1 Set's current avatar also makes extensive use of the astrological wisdom. He has devised a technique of self-initiation based entirely on observation of the planets' influence on the individual horoscope. It now turns out that this technique by itself is capable of carrying the individual through all of those initiations governed by Set in the system presented here.

2 It is interesting to note that in Set's current avatar, each of his major initiations has been followed almost immediately by a confrontation with Horus' warriors. Additionally, the warriors appeared just a few minutes after the dictation of point 0 was finished. (An account of this incident is presented in The Book of the Seniors.) But unlike the case mentioned in the text, in these later cases the warriors found no way to arrest him, even though in each instance there was a reason for arrest available had they looked just a little harder. The author believes this indicates that Set's attempt to close the old aeon was successful, and his conquest of Horus was complete.

3 Note that in Achad's Tree, all five of the paths that cross the Abyss represent one or another aspect of the Will. Shin is the primal Will, merging the three fires; Peh its division into the triple expression of fire-by-friction, solar fire, and cosmic or electric fire.

Ayin shows the will's restrictive and destructive aspects, Resh its releasing and creative aspects, and Samek its synthetic or coordinating aspect.

4 These lines do not transmit information between the Temples unless the Temples were deliberately intended to resonate by the magicians creating them, as would be the case if a magician used the sample consecration without changing the dedications. Without such deliberate connection, actions taken in one Temple do not directly affect other Temples.

5 A physical Temple can also be used in a way similar to the "Vault of Christian Rosencreutz" in the G.D. system.

6 Use of drugs, including caffeine and nicotine, tends to nullify this effect.

<http://hermetic.com/browe-archive/papers/comselha.htm>

15 captures

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About this capture
Comselha: An Enochian Macrocosmic Ritual
by Benjamin Rowe ©1995

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The purpose of this ritual exercise is to invoke the transcendental power of the Enochian god, to transform it in turn through all the macrocosmic powers within the Elemental Tablets, and to organize them into a balanced form. At the same time, these powers are conditioned so that they express a particular view of the creation of which they are a part. As the final step, these energies are directed so that they energize the magician himself.

The magickal records covering the results of the first use of this exercise are available separately.

I have received several complaints about my published rituals recently. Some complain that they are too elaborate, others that they are too simple, and some question whether they really qualify as magickal rituals in the traditional sense.

The complaints of over-elaborateness stem from the fact that it is impossible to perform any significant part of the works in a single session. This is perfectly correct, and is done deliberately. My experience has been that the rewards given to the magician by the "angels" of the Enochian system are very precisely gauged to the amount of care

and effort the magician puts into the work. Works that are planned, rehearsed, and carried out over a period of weeks or months are much more likely to produce significant initiations than any number of single-session efforts. The present work was designed to be performed in stages, with the expectation that each stage will be performed until the powers invoked achieve a self-sustaining presence in the magician's temple before he passes on to the next stage. It can be expected that the rewards will be commensurate with the effort involved.

Complaints of excessive simplicity derive from lack of the pompous verbiage typically found in formal rituals, and the dearth of advice concerning symbols, implements, and materiel that would help to fire the imagination of the magician. There is a decidedly bare-bones feel to the descriptions. This is perhaps an expression of my own character as a magician; I find that complex pomp and ceremony put me off rather than enhancing the work. I have complete faith that every magician's imagination and intuition will provide him with enhancements appropriate to his or her own character and style, and so see no need to provide more than the minimum schema necessary to accomplish the work successfully.

The differences between these rituals and more traditional forms derives from the nature of Enochian magick. In most systems, the primary difficulty is in producing a flow of the desired power. The major portions of the rituals are dedicated to simply getting the power to appear. Once it does appear, its direction to the desired end is a relatively simple matter.

In contrast, the Angelic Calls and Names provide a means by which even a beginning magician can easily call up a strong flow of force. But the forces involved are much more ambiguous than in other systems. Each appears to have many different natures depending on the level and orientation from which they are viewed; their manifestations seem to be potentially infinite. The primary work of a ritual must accordingly be to focus, direct, and condition them, through the use of the imagination, so that they manifest in a clear and manageable way. This work conforms to that necessity.

Additionally, the specific form used makes this work something resembling an inverse path-working exercise, going top-down rather than bottom-upwards. And as Frater Azoth has pointed out, there are resemblances to the mandala-workings and chakra-visualizations used in Tibetan Buddhism. They are certainly very similar in intent, though the similarity of form was unintentional.

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The Place of Working

The work may be done in either a physical or an astral workplace. The magician may find astral working preferable due to the size of the magickal circle, and also because the area can not be used for any other purpose while this work is proceeding.

The magickal circle is actually four concentric circles having specific relative

proportions. The "units" referred to may be of any convenient size, provided that the innermost circle is large enough to stand or sit in comfortably.

The inner circle has a radius of four units. The next circle has a radius of eleven units, and thus produces a band 7 units thick around the inner circle. The third circle has a radius of 12 units, making a band one unit thick around the second circle. The outer circle has a radius of 13 units, making another band one unit thick.

All four circles are divided into quarters by lines going from the center to the circumference in the cardinal directions. Each quarter of the second circle is further divided into six pie-sections fifteen degrees wide. Each quarter of the outer circle is divided into three pie-sections thirty degrees wide.

The innermost circle should be colored some dark neutral color, such as a dark gray. The two outermost circles in each quarter should be colored in the King-scale elemental color of the corresponding element, thus:

Quarter	Element	Color
Northwest	Air	Bright pale yellow
Northeast	Water	Deep blue
Southeast	Fire	Glowing orange-scarlet
Southwest	Earth	Warm velvet black

The second circle should be in some light neutral color, such as a slightly grayish white. Alternately, each sector of this circle could be outlined in the elemental color of the quarter with a fill in one of the planetary colors, following one of the schemes described further on. But this alternative may be too burdensome for an astral working.

Symbolism of the Circle

The structure of this magickal circle mirrors the medieval concept of the heavens. In that cosmology, the planetary and heavenly realms are viewed as a series of concentric circles surrounding the Earth, each circle going outwards representing an increasingly more "divine" power. The planets each take a circle in their cabalistic order. The sphere of the zodiac is outermost, representing an outer "shell" around creation; beyond it is the Empyrean, the unknown, invisible realm of God.

The scheme has been slightly modified here to fit the actual natures of the Enochian powers involved. It is recommended that the magician make a diagram of the circle and completely familiarize himself with the meaning of the various parts before beginning work. If this is done, the actual work becomes a much simpler prospect.

Our goal in this work is to take the invisible power of the divine, bring it into the realm of creation, and then bring it downward through a series of transformations to energize

and consecrate the Earth and ourselves. Thus we will be working from the outer circles towards the center.

Functionally, the three Names of God in each Tablet act to gather the invisible power of the divine and transform it so that it is accessible to the lower powers of their Tablet. As such they act as the interface between the Empyrean and the realm of creation, in a way similar to that of the zodiac. The outermost band of our magickal circle will embody this principle.

Each of the twelve Names of God will have dual attributes. The first, which we will call the "outer" attribute, represents the energy the Name takes in from the divine, as symbolized by one of the zodiac signs. (See The Zodiacal Round.) The second "inner" attribute represents the energy as it has been transformed by the Name into a form compatible with its Tablet. This latter attribute also uses the zodiac signs, but after another fashion.

The cross that divides the circle into quarters represents the solstices and equinoxes, and at the same time the "Black Cross" that binds the four Elemental Tablets together into the Great Table. The western arm of the cross is the spring equinox and the eastern arm the autumnal equinox. The northern arm is the winter solstice, and the southern arm the summer solstice. The three Names of god are assigned to their quarter's three sectors of the circle's outer band in clockwise order. The relevant attributes of these names are as shown in the following table.

Name	Element	Quarter	Outer Attribute	Inner Attribute
ORO	Air	Winter	Pisces	Gemini
IBAH			Aquarius	Aquarius
AOZPI			Capricorn	Libra
MPH	Water	Fall	Sagittarius	Pisces
ARSL			Scorpio	Scorpio
GAJOL			Libra	Cancer
OIP	Fire	Summer	Virgo	Sagittarius
TEAA			Leo	Leo
PDOCE			Cancer	Aries
MOR	Earth	Spring	Gemini	Virgo
DIAL			Taurus	Taurus
HCTGA			Aries	Capricorn

Thus in their outer attributes, the Names collect a complete round of the divine energies as passed inwards through the zodiac. In their inner attributes, the Names pass inwards the power of their element, in its alchemically mercurial, salt, and sulphuric forms.

The function of the Elemental King of each Tablet is to take the power passed inward by the Names of God, concentrate that power, transform it and distribute it to the Seniors and the powers of the Lesser Angles. In this work we will only be concerned with his transformation of the power into the six-fold constellation of the Seniors.

The Seniors represent the planetary powers, but in a way not entirely compatible with the medieval cosmology. The medieval system, like the cabala, sees the planets as ranked hierarchically, some being more divine than others. In contrast, the six Seniors in each Tablet are in every way equals; none is higher than the others.

In this work we will consider them as each being a vertically-oriented power; each represents a flow of power that is colored by a particular planet's nature, but which passes downwards through all the planetary circles of the medieval scheme. Each letter of a Senior's name will represent his power as it manifests in one of those circles. As an example, the "A" of ACZINOR will be a Jovian power acting in the sphere of Saturn; the "C" of that name will be a Jovian power acting in the sphere of Jupiter, and so on.

Following this scheme, the Senior's names are assigned one to each pie-section of the second band within our magickal circle. They go from the outside towards the center, as do the powers represented by those names.

The innermost circle represents the Earth as the center of the medieval cosmology. Additionally, this circle holds all of the Lesser Angles of the Tablets. There is a more elaborate version of the structure used here, in which the Lesser Angle powers also have their spheres surrounding the Earth; but for current purposes all the microcosmic spheres have been lumped into one.

The Ritual Preparatory and Concluding Actions

Actions in this section should be practiced daily until they have become familiar and the feelings and attitudes necessary can be held without effort. With practice, they should become easy enough that they can be done smoothly in a couple of minutes. These actions should be performed in every ceremony, before going on to one of the stages.

1. Use a plain white robe for a costume, with no decorations or regalia of any kind. A black over-robe, again without decoration, should be worn over with white robe at the beginning of the ceremony. This second robe should be such that it can be easily and rapidly thrown off. A plain white wand, unconsecrated to any other purpose, may be used, or figures may be drawn with the hand.
2. Perform a preliminary purification and consecration of the Temple with Fire, Water, and Air. Use frankincense or some other solar incense for the censuring, rather than any specifically elemental incense. DO NOT perform any preliminary banishings or invocations; the G.D. pentagram and hexagram rituals are specifically to be avoided, as are any other rituals that describe a protective circle around the place of working.

3. Move to the center of the circle and kneel or sit comfortably, facing the direction of the spring equinox.

4. Imagine that the innermost circle is the microcosmic world, and the entire Earth and all of the purely elemental magickal worlds are contained therein, as well as your body. Feel all these things being gathered into the sphere and being immovably fixed there. Spend as long as necessary to get a strong feeling that this has been accomplished.

5. Imagine that the black robe is a shell, an outer mundane body concealing the essentially divine essence of your being. Imagine that all the mundane parts of your being, and every other thing that distinguishes you from the divine, is part of that shell. Feel these things moving into the robe and becoming fixed there, leaving nothing but the divine essence, enclosed in the white robe, contained within it. Again, spend as long as necessary to feel this has been accomplished.

6. Undo the black robe so that when you stand it will fall away and be left lying behind within the inner circle.

7. Stand up and simultaneously cast off the black robe. As you do so, feel that everything of your personal identity is being left behind with it. Even the physical or astral body your consciousness inhabits should be felt to be nothing more than a projection, an illusion without substance or influence. All that remains is a divine essence, free of its envelope. This essence expands itself into the God of Justice, IAD BALT, who reigns over the Enochian universe.

From this point on in the work, all actions are to be done as if you were this god. The region enclosed by the circles is the realm of your creation, and you can stand within it or outside it without being in any way influenced by it. You should make an effort to feel a total freedom from any conditions or limitations of the created world.

8. Still looking towards the spring equinox point, survey your creation and review its structure. In the center is the World, and the realms of the elements. Next outwards is the realm of the planets, enclosed by the realm of the Sun. Beyond the Sun the remainder of the manifest universe is compressed into realm of the zodiac. And beyond the zodiac is the Empyrean, your true home and state of being, a higher-dimensional universe in which your creation is embedded. See each of these realms as separated from the next by a thin membrane or interface, not so much a barrier as an area where their influences balance and cancel out.

Meditate on your creation and that which encloses it as long as you like.

9. Concluding actions. After completing these preliminary exercises, or (if you have passed to one of the later stages) at the end of the ceremony, return to the center circle. Take up the black robe and put it on. At the same time, consciously re-absorb everything that you have previously fixed in it. Take on your personal identity again in all its aspects. Then sit in silence and seek to absorb any forces generated by the

ceremony. As you proceed through the stages you may note significant changes in awareness, new insights, revelations, etc. during this time. Take as much time as you feel necessary to absorb and integrate them into your being.

Finally, declare the work to be completed, and return to your mundane activities.

Stage One

10. Following step 8, walk to the outside of the circles along the line of the spring equinox. Imagine at the same time that you are passing through the realms of your creation back to the Empyrean.

11. Still outside the circle, turn and circumambulate it in a clockwise direction, drawing a glowing line in the air above outer edge of the outer band as you go. Imagine that by doing so you are temporarily sealing off your creation from the higher dimensions in which it is embedded, so that there is no transfer of information or energy from one to the other.

12. Upon returning to your starting point, turn to face inwards along the equinoctial line. Vibrate the First Call. As you do so, imagine that it is causing the gathering of the limitless energy of the Empyrean, and causing that energy to press inwards on the boundary you have drawn around the realms of your creation. Vibrate the Call several more times, each time producing an increase in the energy present, and in the pressure it exerts upon the boundary. Seek to create as high a state of tension as you can, with the energy pressing irresistibly, and the boundary resisting immovably.

Stage Two

13. Move clockwise until you are outside the center of the outer band sector assigned to the name ORO. Face the center of the circle, and visualize that name floating in the air above its sector, just inside the barrier.

14. Vibrate the name ORO several times. Simultaneously draw the hexagram of Pisces on the face of the barrier and draw the glyph of the sign inside the hexagram. Next draw a circle around the hexagram just touching its points. While doing so, imagine that you are etching the circle in the barrier in the same way you would etch glass with a glass cutter.

15. Strike the center of the circle forcibly with your fist or the wand, punching out a hole in the barrier. (The hexagram remains suspended within the hole, its lines glowing.) Immediately you withdraw your fist, the Empyrean energy pressing on the barrier pushes through the hexagram, through the hole, and fills up the ORO sector of the outer band. As the energy passes through the hexagram it takes on the color of the sign Pisces, and remains this color as it fills the column.

16. Repeat steps 13-15 for the other sectors, going in order clockwise around the circle.

Use the appropriate colors and hexagrams for the sector's outer attribute in each case. If necessary, take time to renew the pressure of the Empyrean energy between sectors.

Stage Three

This stage may be done one quarter at a time on separate days. If so, do not repeat the work on a given quarter in consecutive sessions; instead continue with the succeeding quarters and repeat the entire cycle of quarters as many times as necessary to get the energies firmly established.

17. Again move clockwise until you are opposite the center of the ORO sector in the outer band. Face the center of the circle and visualize the Name floating above the center of the sector.

18. Vibrate the name ORO several times. Draw the hexagram of Gemini on the interface between the outer and third bands while continuing to vibrate the name. Put the glyph of Gemini inside the hexagram. Draw the glyph of alchemical mercury above the hexagram, and the Enochian glyph of Air below it. Draw a circle around the hexagram as in step 14, as if etching the outline of a punch-out on a piece of glass.

19. Strike the circle with your fist and punch out a hole. See the force accumulated in the ORO sector pushing inwards into the third band, backed up by the pressure of the Empyrean energy pushing into the sector from outside. As the energy passes through the hexagram, its Piscean quality is transformed into the quality of Mercury of Air.

20. Move to the outside of the IBAH sector, and repeat steps 17-19. Except use the hexagram of Aquarius, with the alchemical glyph of Salt above it and the Enochian glyph of Air below it. See the energy being transformed into Salt of Air as it passes through the Hexagram.

21. Move to the outside of the AOZPI sector, and repeat steps 17-19. Use the hexagram of Libra, with the glyph of alchemical Sulphur above and the Enochian glyph of Air below. See the energy being transformed into Sulphur of Air as it passes inwards through the hexagram.

22. Move inwards and stand in the middle of the third band sector assigned to BATAIVAH, facing outwards. Vibrate BATAIVAH and continue to do so. See the power of the King's name gathering in the forces flowing through the three holes from the fourth band, and concentrating those forces into a point.

Inside the point of concentrated force, the mercurial, salt, and sulphuric aspects of Air combine to form pure elemental Airy energy, and this energy explodes outwards from the point to fill the entire sector.

23. Repeat steps 17-22 for the other three quarters in clockwise order around the circle.

Stage Four

The Seniors are assigned to the sectors of the second band either in cabalistic order (starting with Saturn and ending with Luna) or in clockwise order beginning with the upper arm of the Linea Patris. Here the cabalistic order is used. As noted earlier, the names are written in the sector from the outside in, and each letter represents the passage of the Senior's power through one of the Planetary Spheres of the medieval cosmology.

24. Perform the gathering and combination of the alchemical Airs as in step 22. Try to increase the pressure and volume of elemental Air within the sector to the maximum.

25. Turn to face inwards and vibrate the Elemental King's name again. Continue to vibrate it, and feel its power gathering in the elemental Air from the sector, and forming it into a ball centered on the previously-created concentration point so that the ongoing conversion of alchemical Air feeds it. As the amount of elemental Air in the ball increases, it suddenly ignites and forms a self-sustaining Sun.

26. Staying in the third band, move opposite the first sector in the second band. Draw the hexagram of Saturn on the interface between the bands, and vibrate the name of the Senior of Saturn, HIPOTGA.

27. Turn to the sun and draw out of it a line of power. Attach that line to the center of the hexagram. (This line of power should actually be something like a narrow hose, within which energies flow out of the solar sphere and into the Senior's realm. But nothing flows as yet, as a hole has not yet been punched between the bands.)

28. Repeat steps 26-27 for the remaining sectors in the quarter, drawing the appropriate hexagrams and invoking the appropriate Seniors.

29. Move into the second band and stand facing the hexagram of Saturn. Draw the hexagram again on this side of the interface, invoking the Senior. Next visualize the letters of the Senior's name written in the sector from the outside towards the center.

30. Draw a circle around the hexagram, etching the surface of the interface, and strike to punch it out. Energy begins to flow through the "pipe" from the Elemental King, and as it passes through the hexagram it takes on the nature of the Senior.

31. Vibrate the name of the Senior slowly and with each letter of the name distinct. As you pronounce each letter, see the inflowing energy filling up the region just above that letter in the sector. At the same time confirm mentally or by visualization that the letter embodies the power of the Senior in the planetary sphere associated with it in cabalistic order. Continue to back down the sector towards the center, doing the same for each letter in turn.

32. When the entire pie-shaped sector has been filled with energy, you should now be

standing in the first, central circle representing the Earth. On the barrier between the first and second circles, draw the astrological symbol of Earth, a circle crossed by two lines at right angles to each other. See the outer circle of this symbol etched on the barrier as before, and strike to punch it out, allowing the energy to flow into the central circle.

Visualize the energy spreading outwards from this point to cover the entire inner circle, as water from a hose spreads out to cover a tile floor. As it spreads, the energy also soaks into the black robe, which still lies upon the circle. The energy also fills the entire circle until it is above the level of your head. When the circle is filled, in your imagination trace the path of the energy back through all the preceding stages to its origin in the Empyrean.

33. Repeat steps 29-32 for the other sectors in the second band.

34. Repeat steps 24-33 for the other three quarters in the circle. This completes the exercise.

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About this capture
The Book of the Seniors
by Benjamin Rowe Š1986">
The Book of the Seniors
by Benjamin Rowe Š1986, 1992
Introduction

This book is part of the record of an extended magickal working involving the Tablet of Earth from John Dee's Enochian magickal system. This section presents the results of a series of invocations of the Seniors from that Tablet. The record is complete and is presented exactly as it was recorded at the time of the invocations, without editing.

The invoking names of the Seniors are derived from the Great Central Cross of the Tablet by reading outwards horizontally and vertically from the two centermost squares of the Tablet. In the theory of the Enochian system, they represent the forces of the planets within the element, and are considered to be Briatic in nature. With the Elemental King, who represents the Sun and is a link between the Briatic and the Yetziratic levels of the Tablet, they bind together all the forces within the Tablet. Additionally, the Seniors are said to provide knowledge specifically concerning "human affairs", and the present record confirms that in a broad sense.

A somewhat different method of presentation is used here than in the previous invocations of the series that were described in Touring the Earth Tablet. In that work, each of the "Kerubic" squares of the Tablet was examined individually. The visions were deliberately forced into a highly visual and symbolic form, along the lines set down in the Golden Dawn's rules for astral workings. While these restrictions made it easy to establish the validity and consistency of the visions, it also forced the information given by the Kerubic forces into an extremely cumbersome and hard-to-read form.

In the current series, no effort has been made to make the visions conform to the baroque style touted by the Golden Dawn. Rather, the Seniors were allowed to present themselves in their own manner, except for a brief presentation of a telematic image as a check of validity. Attempting to examine each square individually would have been much too cumbersome. The result has been much more direct and readable than in the previous case.

Despite the looser form, the results of these invocations are entirely consistent with the previous invocations of the working. Taken together, they present a developing system of symbolism related to the planet Earth, the various modes of magickal initiation, and man's place on Earth and in the universe.

The story presented by the Seniors is a history of the spiritual development of man on Earth, as viewed by the being who is the life of the Earth and those appointed to direct

that development. The main characters are those beings whose actions are the root of the mythos of the gods Set and Horus, and the plot describes their conflicts as they contended for control of man's evolution over eighty million years. With the earlier works in this series, it also presents a reconstruction of the original mythos of Set, from before the time when priests of Horus and Osiris demolished his temples and turned him into a devil-god for their own forms of religion.

This mythos is not a step backward in time, but a re-formulation in terms of the incoming energies of this present day, when the equinox is moving into the constellation of Aquarius. The philosophy presented is entirely consistent with the basic tenets of Thelema as originally stated in Liber AL vel Legis, and those later elaborations presented by C.S. Jones (Frater Achad).

The energies of the sign of Aquarius are vastly different from the energies of the previous aeon, which was under the sign of Pisces. The Piscean age was characterized by highly structured, imposed systems of religion and magick, presented through the work of rigid hierarchical organizations. In that age, the individual was expected to subordinate himself to the work and symbolism of the group, and to accept what was given to him on faith. Man was seen as being at the bottom of the spiritual hierarchy, and was therefore subordinate to all of the spiritual forces. He could only contact them through faith and supplication, in effect begging them for a bit of wisdom.

The Aquarian energies, on the other hand, are extremely individualistic. The ruling planet, Uranus, and the exalted planet, Mercury, show that in this new time individuals can achieve magickal and spiritual success entirely through their own efforts, without the aid of any outside force. The results of their work will be proportional to the effort they put into it. Where Mercury, knowledge, was in its detriment in Pisces, here it is at its height. Thus knowing and self-will, and not submission and faith, are now to be the key to initiation.

Under the Aquarian energies, each man contributes to the group work by doing his own work and discovering his own Will, without reference to the work of others. The links between the work of one person and another will come naturally, as a consequence of the internal connections that exist between all things, and not as an externally-imposed set of formulae. The connections mentioned above are one example of this principle. No doubt many more examples will arise in coming years.

Following this principle, I would like to encourage the reader to examine this work and all such works with a critical eye, to not accept it as literally true, and not accept it as symbolic truth unless it fits your own views of the spirit. Perhaps another way is better for you. There is more than enough room for any number of views.

Before concluding, a few explanatory remarks might be in order.

Where reference to the cabalistic Tree of Life is made in this work, it is always to the revised version discovered and presented by Frater Achad. I have personally found this

form of the Tree to be much more productive than the more traditional Golden Dawn version. The extended working of which this paper is a part has demonstrated that it is not merely a curiosity, but a workable and very effective system of symbolism, at least the equal of the older version of the Tree. But the use of this alternate system should not deter users of the older Tree from reading this book. The essential aspects of the work are not dependent on the Tree at all, and can be applied to many different systems.

There is also the question of identities to be considered. The reader might wonder, as he examines this work, just who the Seniors are speaking to. It would be absurd to think that the scribe, the fellow whose name appears in the copyright notice, is the one who did all the things the Seniors attribute to the one they speak to. He is all too human, very much a child of his times, and more than a little bit of a fool. But if not him, then who?

In the words of the Seniors, the scribe is part of a tripartite being, a "man who is a mage who is a god". As a general rule, when the first person singular is used in this work, it is a blend of the scribe and the mage, in varying proportions, who speaks. The distinction between them is never too clear to the scribe, and it is becoming less clear as this working progresses. But the more doubtful and uncertain the "I" who speaks appears, the greater the proportion of the scribe in the mixture.

But when the Seniors speak, they are generally referring to the actions of the mage, the god, or a blending of the two. The sole exception is when they refer to events occurring on the physical plane during the lifetime of the scribe.

Perhaps the best view to take on this subject is to consider each aspect as a pseudo-autonomous subset of the next highest aspect. That is, each is a projection of the will of the next which can act independently most of the time, but which is absorbed and loses its individuality when the next highest aspect chooses. Thus, the lower aspect is never certain whether it is expressing just itself or is acting as an extension of a higher aspect.

It should be added that the scribe makes no claims or assertions concerning things said about him by the Seniors, and has no desire to be seen as any sort of teacher, leader, prophet or "great mage". He considers himself an explorer, and nothing more.

-- 5/7/86, Niles, Ohio.

Postscript added 9/10/92:

It seems appropriate to provide the readers with a minimum sketch of the symbolic basis of the narrative, so that they might have some clues to its occult interpretation.

The planetary symbolism of the Seniors themselves appears only on a very superficial level, and has little to do with the content of their story. The plot of the story follows the sequence of the zodiac signs in precessional order, starting with the sign of Pisces,

showing the Earth and her Lunar twin as the two fishes. Further development follows through Aquarius and the other signs until it ends in Aries, with a minor epilogue not related to the signs. The portion concerning the Earth-Spirit and the portion concerning the character depicted as the god Set follow parallel but separate threads until they meet in the sign of Scorpio, from which point the story goes forward in a single plotline. All the plot elements relate in some way to the _astrological_ (as opposed to the Cabalistic) attributes of the signs.

The main characters represent the elements of the modified INRI or IRNI formula, presented in detail in the paper titled "Set / Horus" and several of my other papers. (The formula's appearance here is in fact the first clue I received as to the modified formula's existence.) Briefly, the Earth herself represents the first and last "I" of the formula, corresponding to the astrological signs Taurus and Aquarius respectively. This dual characterization shows her as both a celestial being in her own right (Aquarius = "The Star") and as the nurturing mother (Taurus, ruled by Venus and the Moon) within whose "womb" and at whose behest most of the action takes place.

The protagonist, Set, corresponds to the "N" of IRNI, and his described character relates closely to that sign, its traditional ruler Mars, and its exalted planet Uranus. The sign's modern ruler, Pluto, appears only as an undercurrent and in the Pisces phase of Set's plotline. Set's opposite number, Horus, represents the "R" of INRI, corresponding to Sol and its sign Leo.

Aczinor, Senior of Jupiter in Earth

April 10, 1986

As the vision opened, I found myself in a place where blue sky came down to a yellow plain. There was a brilliance about everything, a cheery internal glow. I saw that the yellow plain had the texture of velvet or cotton candy.

Looking to the east, I saw a star coming up above the horizon. It had eight points around the circumference, another point aimed towards me and another pointed away from me.

To the south, I saw a lion seated on a cubical throne.

To the west, there was a watery area, in which a boat or barge was travelling. To the north there was an image of the planet Jupiter, rotating majestically in space.

I called again upon the Senior Aczinor, and he appeared wearing robes of blue with a dark purple shimmer in the folds. I did the LVX signs, to which he responded with the sign of Set, LVX, and the sign of the Enterer. I tested him with the pentagram of earth (which had no effect) and with the hexagram of Jupiter, which caused his force to flow into me. He himself dissolved, passed through the hexagram, and reformulated himself on the near side of it.

From close up, I could see that his hair was white, and his skin was a violet so dark and rich as to be almost black. His eyes were a lighter shade of violet. He held up his right hand in the sign of blessing and asked me to return it. Another flow of force went between us, filling my own aura with a deep violet similar to his own color.

He said "Thank you, o mage of power. Now we can speak clearly to each other. I am Aczinor, representative of the father Jupiter in the system of the Earth Tablet. Though your invocations began with the King Iczhihal, yet I am the first to speak, being the initiator among the planetary powers of the Tablet. I the wisdom of the King, and of his father the Sun, and cause it to take form before the eyes of man. I am the first below the so-called abyss in the Tree of Life, and so I am the pattern of manifestation within the world. Thus my star shows ten points, and thus the lion, the king, is enthroned by my existence. I function as his seat of rulership, causing his power to be extended into matter. Thus the four-square throne is mine. The barge of the west shows my watery character, as the yellow plain and blue sky show my airy nature. The barge again is a foursquare construction, fitting the symbolism of my sephira, which is also considered watery in some ways. Thus also I float above the waters of creation in the earth's sphere, guiding those waters in their flowing downwards into matter.

"Since I am of the earth as well as of Jove, I am also related in some ways to his physical manifestation. The equivalent power in Jove's system rules those levels of his physical body in which life has appeared, taking its energy not from the Sun, but from the weaker but still great life of Jove himself.

"Now you have been asked to be shown the invocations of the planets in the enochian system. I can not do this myself, being but the most junior of his representatives within the levels of the system. But I can tell you how to go about preparing for these. As you have thought, it is best to do invocations of all the seniors within the tablets. But rather than holding to a single tablet, invoke all of the equivalent Seniors from each of the tablets at once. This will allow you to get a full view of the action of the planet with the sphere of Earth, who contains all of the tablets yet presented to man within herself.

"From this, we will hope to instill enough of the force within you to make the presentation of the sphere clear and easy to perceive. Then you can go to your castle and locate the books with the invocations, and read them and transcribe them clearly."

(3-hour interruption at this point.)

"To continue, since you have invoked me and I have come, we must use the force for some purpose. Therefore, let me begin a tale, as is my right as the initiator.

"The planets of the system, with the exception of Luna, are all the bodies of lives of a scope so inclusive as to make the perceptions of men and angels nothing in comparison. All of them, even the least, operates at least at the level of Yesod in the Tree of which the manifest Tree of Life is Malkuth. Most of them operate in Netzach or

Tiphereth of that larger Tree.

"The one exception, Luna, is a dead world. Its action on man is purely a reflection of the Earth's own power, projected outward by the minds of men onto the nearest convenient target. Luna is the body of a being who is now no longer in incarnation, having completed his tasks at an earlier stage in our solar system. His twin, the Earth, remains in living incarnation, and her influence extends to control her brother's dead shell. The cycles of life within the earth that are tied to Luna reflect the rhythms of interaction between the Earth and her brother in long-ago days, before the appearance of life out of her seas. Their cyclic interaction produced a 'standing wave', a continuing cycle of echos of the original interaction of the two.

"The Earth herself continues to reflect these cycles in the pulsations of her magnetic envelope. These aural-magnetic effects are the true cause of the lunar cycles in living things.

"I myself, angel and Senior though I be, am still within the range of these cycles, and I have less power sometimes and more at others as a result. You yourself are also subject to them, though since you wear a body of a male human, the effects are more of a psychological nature than they would be for those who wear female bodies. Nevertheless, the effects are there to be seen in all humans.

"I speak so long about Luna-Earth because I myself was the proximate cause of the brother's loss of connection with his body. Yea, even I, Aczinor, most junior of the Seniors of Jove, have had my influence in the dramas of the solar system. As you are now to have yours, o man who is a mage who is a god. Yours is the separation of the consciousness of the Earth from the deep levels in which she sleeps. Mine was similar for her brother in Luna. So you and I are brothers of the spirit, in the ways of our works, and I am pleased that you have come to me for aid in your quest.

"Now the brother's work was to express fully, with his sister, the effects of the so-called Third Ray of Active Intelligence within the system. Where she represents the lifting of the spirit out of matter by that force, he represented and embodied the movements of life into matter. For life must be present in matter before it can again be raised up.

"This one in Luna was of the younger of the stellar brethren, only a few cycles away from existence as a being of the type now embodied by human beings. This effort on Luna was to have been his first experience in incarnating as a full planetary being, free from the supervision of a mentor. (In the early stages of life in the higher realms, the man-gods perform their creations within the aura and under the guidance of a more advanced practitioner of the art.)

"Well did he do his work. Too well, in truth. For in concentrating himself to pass the spirit of life into matter he concentrated too well and part of his own spirit, though not his awareness of being nor his true self, but only that spirit which enlivens the ethers, became tied again into matter as it had been in the days before his rise to godhood.

Worse, even when he realized what was going on and attempted to separate himself again, the flow of his energies into matter continued against his will.

"But we speak here of things far beyond this level, and words are not fully suited to the expression of these concepts. Perhaps a few images would make clear what we desire to express."

(I had had a strong feeling at this point that I was not really perceiving the presentation in its correct form. Aczinor's comment is the result of this feeling.)

He gestured with his left hand, and before us there appeared an image of the Earth-Luna system. But where in our own time Luna is dead, here he was surrounded by an aura of life, though the surface seemed as barren as it does now. The earth also shone with an aura of equal brilliance.

Now some of the life around the moon seemed to be sucked into it, leaving a hollowness, growing outward from its surface inside the aura. A shock went through the remaining aura and out into space. As it passed over the place where Aczinor and I stood in the heavens, I felt a tremendous sense of despair and failure, and a sort of panicky desire to repair the disaster before it was too late.

The despair, sorrow, and self-recrimination I sensed was so overwhelming that I cried out, and had to leave the vision for a few minutes until it passed and I could again think sensibly. Worst was the sense of shame this being felt, as if in his failure he had also brought the works of the rest of the beings in the system to naught. It was as if this being in Luna had lost all sense of self-respect and self-confidence by his failure.

The pain he felt could be seen to radiate out into the system. It caused sympathetic responses in all the lives of the other planets, and so the whole system was threatened with disruption.

Now Sol turned his attention to the situation, seeking the cause of the disruption he had felt on the levels where he had his attention. Seeing the plight of Luna, he immediately overshadowed that entity, taking him over body and soul as he was able to do from his higher level. He caused a stasis in Luna so that the flow into matter was halted. The soul and awareness of Luna he lifted up, out of the trap, and wrapped in his own aura, comforting him and healing him.

Aczinor continued:

"With the immediate danger halted, there was time to look at the situation clearly and objectively. Sol and the planets attempted to comfort the lunar lord, but his shame was too great. He knew that by his failure he had ruined the whole beautiful plan by which Sol had intended to express love and life for this section of the galaxy. The far-reaching consequences of his failure overwhelmed him, and he begged to be allowed to resolve his error in some way, to expiate his shame with action.

"Since this disaster took place within the aura of Sol's work, it must therefore be remedied within the limits of his kingdom. He could not simply eject the ruined matter from the system, any more than a man can cure a cold by giving it to someone else. Nor could he allow this involutory flow to remain free in the system, for then it would continue to increase, eventually ruining the plan which Sol's quick action had so far saved. There was much discussion among Sol and the senior planets of the system, and deep meditation by all, lasting many millennia, on how this problem could be solved. Many plans were proposed, but none of the senior planets felt confident enough of his solution to propose it as a definite course of action. So the discussion continued.

"Our earth, being among the junior planets of the system, having not yet reached Tiphereth of that larger Tree in which the gods live and act, was not a party to the discussions but was only an observer. But unlike the seniors she was on a level where she was intimately connected with the type of force her brother manifested. And her love for her twin motivated her in a way the senior planets could not be. She devised a plan, and when the senior planets did not arrive at a satisfactory solution, she proposed her plan to Sol.

"It is impossible to state now what Earth's path would have been had this disaster not taken place. The conditions under which it might have been understood by human beings have not existed for many tens of thousands of millennia. The minds of men, as they have evolved under her new plan, are too far from the type of consciousness needed for any meaningful expression to be possible.

"But it can be said that under that original plan there would never have been incarnate human beings on Earth. The furthest into matter they would have gone would have been Yesod, and for most of the life of the system they would have been in Tiphereth.

"In Earth's proposed plan, she would take the involutory forces of her brother's sphere into herself and hold them there by deep concentration. She would, by her concentration, create a shell around herself which would keep the involutory force out of the rest of the system. Thus the other planets could continue to develop their themes without interference.

"To eliminate the involutory force from the system completely, she would set it against the evolutionary aspect of the Third Ray that she herself expressed. The incredible tension between the two would be used to produce an acceleration of evolution within her sphere. Where before evolution was a gentle process, with many thousands of millennia between substantial changes in form in a species, now evolution would be forced, with continual changes of both form and content of the living animal bodies. This forced evolution would produce bodies of a degree of refinement and integration that would never have been seen within the limits of Sol's original plan.

"Thus would she tie the involutory and evolutionary tendencies together, halting the involution in Malkuth, keeping it from pulling the whole system back into the shell-worlds

that preceded the full incarnation of the gods. And when the bodies were of a great enough degree of refinement, she would begin to eliminate the involutory force all together. She would do this by forcing the human souls within her sphere to incarnate in matter.

"Unlike the matter itself, these souls, being already of a spiritual, evolutionary nature, would evolve much more rapidly. In matter, they would ache to return to the levels from which they first came, and their natural desire to return would eventually counter the involutory tendency.

"Not only this, but the hammer-blows of experience the human souls would receive within the forge of incarnate existence would change them into something far greater than they ever could have been within the original scheme. For they would come out of that forge with a temper, a hardness, that could never be lost, making them as the gods of the system and of the stars, brothers to these within whose influence they had led their many lives, where otherwise they would have remained the pawns and tools of the gods throughout the life of this current universe. Thus many thousands of millions of new gods would eventually rise out of matter where otherwise there would have been none. All of them able to express within the universe both the formula of spirit, which is evolution, and the formula of matter, which is involution. They would be true microcosms, and after many more cycles of evolution on the god-levels, each of them would be individually capable of creating whole new universes for life to express itself in. Thus was 'life more abundantly' once said to be the keynote of our planet.

"Even within this present universe will the effects of the Earth's proposal be felt. For these lives of men will spread out to the stars, when the gates are again open fully, and they will catalyze similar reactions in other spheres, where conscious life exists but develops at a slow pace. Thus will our galaxy and universe benefit from the crisis of LunaEarth, as consciousness independent of the gods rises up all over in response to the calls of the souls of men.

"But to return to our story, Sol heard the Earth's plan, and felt that it was the only possible one that had any hope of success. But he was certain there were aspects Earth had not considered, being beyond her current level of consciousness. And such a radical change of plan could not be put into effect on his own authority since its effects would spread so far beyond his own sphere of action. So he 'passed the buck' as you would say, laying the decision in the hands of his own mentor, who incarnates in one of the stars of the Sirius group at this time.

"Now Sirius (as we shall call him, though that is not his true name) saw that the Earth's plan would work, but that there was a danger of her becoming so concentrated that she would not know when the disposal of the involutory force was completed. Thus he declared that if the plan were to be implemented, there must at all times be within her sphere those who were capable of breaking out of it on their own, with no assistance, so that she might never suffer for lack of light should she have need of it. And also, these others must bind themselves to her, and constantly recapitulate the process of their

evolution within her sphere, so that she might ever be reminded by her connection with them of the purpose for which she had hidden herself.

"The adepts of Active Intelligence, and of LoveWisdom, and of the lesser rays who were acting in her sphere and under her direction could none of them accomplish this task. For their natures lack the forcefulness needed for such a solitary breakout as Sirius demanded. Only the adepts of the First Ray, the Will aspect, could succeed at this task, and those few of this type who were already working within Sol's system were working at tasks that they did not dare abandon. For the First Ray is not natural to our system and only enough adepts to fill the critical needs were there.

"So the call went out for adepts of the First Ray willing to fulfill the task set by Sirius. And this is where you yourself come into the story, o scribe who is a god. To tell of your part we must tell more of your origin than we have as yet.

"Now, the progression of spiritual beings upwards through the planes in the course of evolution follows a regular cycle. That is, there are generations of such beings, and each generation must mature to a certain level as gods before they can perform the acts that cause the next generation to be born out of the union of spirit and matter.

"Thus there are large gaps between these generations. These gaps are not gaps in time, for time is meaningless on the levels of which we speak. Rather, there are gaps of relative accumulation of experience between the generations. This amounts to the same thing on your present level, but not on these higher levels. Normally there is a gap of one full Tree of Life's worth of experience between generations, although certain members of each generation will advance more quickly so that the gap becomes less as the progress continues. As one generation moves out of our manifest tree, another arises out of the union of spirit and matter to replace it. This occurs in cycles so vast from our current viewpoint as to be indenumerable in terms of years. Our Earth is now an exception to this because of her daring plan.

"You were born of one such generation and your progress followed that of your fellows up to the level of Tiphereth in that time and place's Tree. But at one point you had completed a cycle of existence within a planetary system, and as that system's lives withdrew from matter you went off into space with your fellows to find further opportunities for experience.

"Now by what can only be called a fluke, a play of Murphy's law, the current that the souls ride between the stars separated you from your fellows, and pulled you into the center of a cataclysmic conflict between two stellar beings of a vastly higher level. Like a piece of flotsam on the waves, you became trapped in the circulating currents between these two.

"The forces there were so vast and intense that at first it was all you could do to keep your being from vanishing, torn to pieces by the conflicting pulls. For a time not to be measured in years did you struggle to maintain your integrity against these

near-overwhelming forces. That you were not made naught was more due to fortune than skill at first, for there were places in the currents between the two gods where you would have vanished like smoke on a breeze.

"But eventually you learned to draw on those currents of will themselves to maintain your being. While still trapped within the currents of the two gods' conflict, yet you could live and learn and grow. And so you did, drawing on the knowledge of those gods as you drew upon their power, ever increasing your own power and will, rising through the planes until finally your will was so strong that you could force yourself out of the bonds of the conflict.

"Out in the spaces between the stars again, you sought out your former companions who had not been caught in the trap. Finding them was a shock, for you had not realized how much you had changed in the course of your escape, having had no one to compare yourself to. Now you found that you had little in common with them. They were still singular beings, being all of the Third Ray essence, while you were now tripartite, having absorbed the forces of Love-wisdom and Will from your experience in hell.

"You could no longer communicate with them as equals. They could not understand you as you now were, and only your tales of shared experiences convinced them that you were their lost companion. You could still communicate with them within the limits of the third aspect, but even there your formulations were often so subtle as to escape their comprehension.

"There were beings around who could understand the other parts of your being to an extent. But these were devas and other angel-like beings, passive transmitters of higher forces rather than active users like yourself. So they also were of no use to you in the long run.

"The gods of that time and place were also uncertain of what you were. Like them, you encompassed the entire Tree of Manifestation in its three aspects. But you had fully fused the three aspects at a level of experience far below that at which they themselves had done, and none of them knew of precedents that would aid in deciding your case, determining where you could fit into the scheme of things.

"So, neither fish nor fowl, you wandered the universe, going wherever there was need of one or another combination of your three aspects. But never did you find a place where you fit fully, and could use all your skills at once. And always, always, there was that tremendous sense of loss at your separation from your original group, and an ache to fit in somewhere with companions of like powers and perceptions. Alone and apparently unique, you conceived of yourself as the 'solitary one' or the 'unique one'. Eventually you shortened this to simply 'one', since one of anything is always unique and solitary. This you translated into Hebrew during your last completed cycle of incarnation on Earth, calling yourself 'Achad', and expressing your full command of all the Tree in your two mottos, 'O.I.V.V.I.O.' and 'V.I.O.O.I.V.'.

"But I digress. You continued to wander, seeking work worth your skills, until the call went out seeking adepts of the Will aspect for the Earth's plan of salvage. You were far away in space and time, but a god who had known you in the old days and had felt the gods' equivalent of compassion for you and frustration at his inability to help you, remembered and recommended you to the god Sirius. Sirius saw that you were ideal for this work, for you had already demonstrated an ability to free yourself from traps of a far greater strength than the Earth's blockade would be, and you were already capable of acting almost on the levels of the gods themselves. Thus your presence would ensure that the shell could always be broken, no matter how bad the disaster.

"You had also demonstrated your ability to live isolated from the universe at large for long periods, during your captivity between the warring gods. Many of the adepts of Will who had already been considered had been passed over for this very reason. They could not function without external contacts.

"And again, being somewhat less than a full god, though fully expressing all aspects of the Tree, you were still capable of incarnating as a human being without too great a loss of your higher perceptions.

Thus you seemed ideal for the position Sirius sought to fill. After consultation with Sol and Earth, you were called to Sirius to have the proposal laid before you.

"You agreed with Sirius' evaluation, and saw in the plan two possible benefits for yourself. First, the drop-forge environment Earth was to become was a reasonable substitute for the trap in which your own skills had been shaped and tempered. Thus you now had some hope that companions who would be your equals would come out of it. If not from among the human souls on Earth, then from among the adepts called for the task. And, failing that, the additional experience might be sufficient to raise you to full godhood by the end of the cycle of closure. I am happy to say that both of these goals have been accomplished, though few of your true companions are incarnate at this time.

"Thus you became the head of that group called, in Liber AL, the `Kings of Earth', but who prefer to be called Knights, for their task is one of aiding a good and righteous cause, and not one of rulership for its own sake. And the Knights of Will in the Earth were formed from among the adepts of will who volunteered and were qualified for the task.

"You ask why this was not said at the outset, in the visions of the Kerubic squares. The reason is that you would not have believed it. As it was, your resistance to what was shown about yourself was so great that everything had to be couched in symbols, and even those were slightly distorted. It could not have been otherwise, for Sirius' rule still holds among the Knights, and in each life in incarnation the Knight must recapitulate the whole of his evolution in the Earth. For such a recapitulation to succeed, it must be done blindly. And so you could not have known what was coming, and your initial resistance

was reasonable and appropriate. With what we have given you since then, you are coming to accept the truth of what we say, and you will eventually merge your incarnate and excarnate aspects again.

"Nevertheless the Kerubic visions do contain many symbolic statements of what we have said here, particularly in the visions of the earthy lesser angle. That dark self who spoke in those visions, through whose eyes you seemed to see at times, is merely that part of yourself that has been excluded from consciousness during your recapitulation.

"We have been at this much of the day, and it is time to stop. Tomorrow we will finish with my part of the tale."

4/11/86

I tried to get contact using the usual invocations, but there seemed to be a great deal of interference. So I decided to delay the rest of Aczinor's tale for a day.

4/12/86

I did the invocations, and again found myself in the area of yellow land and blue sky that opened the previous vision of this Senior. I called upon Aczinor to appear, and he did so, looking essentially the same as in the previous vision. I did the sign of Set and the signs of LVX. He replied with the same signs, and added the sign of fire, which he held until I returned it.

I tested him with the pentagram of Earth and the hexagram of Jupiter, and neither had any effect on him. I asked why he had done the sign of fire, since we were in the Earth tablet at this time.

He replied, "We are not in the Earth, but above it, in the airs of the planets from which it was formed. But that is not the reason why I did the sign. It was done in salute to the master of the First Ray of Will who stands before me."

I decided this was an acceptable explanation, in view of the previous messages, and asked him to continue.

"When we left off, we were at the point of describing the initiation of the Earth's closure, under the auspices of Sirius, Sol, and the Knights of Will within her sphere. You were described as the chief of the Knights, and a little of your history was given. We started to supplement this with additional information the next day, but the currents were against us and we cut off communication until today.

"Before we continue, though, I wish to say a few more things in relation to what has come before.

"I said in the aborted session yesterday that the reason why your own path from

Tiphereth to Binah was done alone, instead of with a group as is normally the case was due to your duties as the chief of the Knights. In your position, by declaration of Sirius, you are required to recapitulate the whole of your own history of initiation in each of your incarnations. Since the initiation must be done blindly, we could not earlier explain the reasons for your isolation, despite your frequent requests over the years that someone do so. I speak in this case for the other Knights, who have monitored and aided your progress through this current incarnation, while you did the difficult task of repeating the unrepeatable.

"We said before that it was only by a fluke that you became what you now are. If things had been otherwise, you would never have come to the position you now hold, nor would you have ever heard of it. You would still be down in the Tree with the rest of your original group of companions of the spirit. But because of your entrapment between the two conflicting gods, in that far-away place and time, you became more than a man, and somewhat less than a full god, long before your time would have come in the normal course of evolution. You are indeed, as you have so aptly described it, a queer fish. Before the closure of the Earth in long-ago times, there were none known who duplicated the qualities of your own being, intermediate between god and man, partaking of the nature of both in the fullest possible measure, fusing them into a third thing for which the universe at that time had no name. With the closure of the Earth, and the development of other adepts of the Will aspect under the forceful conditions of the Earth, you have come to have at least a few who are similar enough to yourself that you are able to communicate fully the quality of your being to them. But these are still not exactly like yourself, for the forge of Earth is not the forge of the stars in which you grew, and all of the adepts had companions of their own type with whom to develop. So your quality of uniqueness has not been completely lost to the world, and Achad is still the appropriate description of your being.

"The conditions under which you grew to power and mastery are unrepeatable, as we have said, being a fluke of cosmic nature that will not likely come again. So it is nearly impossible to produce in matter a complete recapitulation of your development. In some instances, mere symbolic substitutions had to be made for the true powers that affected you in the original course.

"To substitute for the two powers whose conflict gave your being the boost into mastery, you were in this life maneuvered into situations where you found yourself in the middle of arguments and conflicts in which you had no personal interest. But your presence acted to catalyze the manifestation of the full emotional force of the participants. These forces, being diverted from the direction in which they should have gone, towards the opposing party, were directed instead onto yourself. These forces were in some instances of such an intensity that they did almost kill you, as did the original forces. But these forces of the present day events would only have killed your body, where the true forces of the original conflict would have resulted in the true annihilation of your being.

"In the conflict between Paul Solomon and the other David, you were given the opportunity by one of them to choose between them, and when you refused to choose,

preferring to maintain your independence, he tried to kill you by psychic means under the guise of helping you. This resulted in the rip in your aura that was not healed until your later contact with Nema. But at the time, this rip was a help, for it allowed the inner powers who supported Paul Solomon, on the other side of the conflict, to open you up to the spirit of the Earth at our request, so that you would have a true feeling for the goal of your work from the beginning. Also they did the service of prophesying the course of your work. And as you have found now, their prophecy was accurate to the last decimal place, so to speak. Like all good prophesies it was incomprehensible at the time but perfectly clear when the events it referred to occurred. Thus they referred among other things to 'the One', Achad, who is yourself in your fullness, at a time when you had not even heard of Jones, let alone of Achad or his Tree.

"Now this compensation of the forces of evil thrown at you by David, with the forces of healing and light thrown at you by the supporters of Solomon, was the closest we could come in this incarnate world to the powers of the stars that caused you to be as you are, in the beginning of time. We continued to bring you into such situations, of a lesser degree of force but greater duration, for several years afterward. The circumstances that were engineered were designed to force you into the solitary path that you had to take and to keep you there until the path had been trod to its end. The pain and confusion and loss you felt by this isolation, and your consequent efforts to rid yourself of the inhibiting influence were fairly good analogies to the feelings and acts you did while caught between the two gods.

"The loss of your original companions from before your entrapment and your later finding of them and experiencing of their noncomprehension of yourself was duplicated in this life by the lack of comprehension the adepts showed for your work in its early stages, and in the rejection and insults of your skills that they showed. This was run concurrent with the other events that caused you to become isolated, so that the intensity of the isolation could be increase to the point needed for this life's work. So the periods of your isolation in the entrapment and your later isolation after your escape were run in parallel in this life, compacting the story's two similar parts into one for convenience.

"Thus your path in this life has been the closest possible duplication in incarnation of the original course of your initiation. Now that you have achieved the level of Binah, the rule of Sirius is somewhat mitigated. But still, your whole course has not been trodden, so the blindness must continue in part for a short while yet, until the powers of the planets chose to bring you back into their fold. The timing of this will not be under your control or the control of your fellow knights, but is a decision to be made by the gods themselves, in their own chosen time. But at the same time, it is vital that you have a reasonably clear view of what has come before, so we, Aczinor and the Knights, must resort to this more indirect method of revealing your past. The memories on which what we say is based are open to you, but the time to seek them must be kept in the future for a short while yet. In the course of your planetary explorations in the next few months, more will come to you in the form of direct memories, as you have already had direct memories of your lives as Dee, and as the priestess of Isis and Set, and as the priest-child of Set in

that same temple in a later time, and of that other life in the middle ages in which you discovered the path to the stars in the powers of the menhirs, and in that life in the last century, immediately preceding your incarnation as Jones, in which you met David the Israelite in his incarnation among the Indians.

"The scope of your past is too great to be absorbed at once, and so these expedients must be used to accustom your brain to the ideas, opening the channel by which the true memories will come.

"Now I would like to continue with the story of the Earth's closing, but the next section is the responsibility of the goddess Lzinopo, who rules the lunar-earth currents within the Earth Tablet. She will be the one to describe the manner of the removal of the twin's ethers from Luna, and their incorporation into the body of the earth by yourself and the other Knights. She will also go into some other things related to your own course in that time and place, and how these affect your current work.

"To do this, invoke her at the time and place that you will, but soon, so that the currents you began with the invocation of Iczhihal will continue to flow without need for re-initiation."

I said that this was acceptable, and asked if there was anything else he wished to say at this time. He indicated not, but added that if I had any questions, he would surely answer.

I asked, as a matter of curiosity, if he could tell me the meaning of his name.

"My name, Aczinor, means 'Wisdom flowing from the waters of Night'. Wisdom is of course the province of Jove among the planets, as truth is the province of Saturn. Night, in this case, is the Earth herself, who is the manifest representation of the powers of the True Mother, Nuit. It is from her womb that these waters of wisdom flow. Thus I embody the principles of wisdom in the element of Earth, as my opposite, Saturn, embodies factual truth."

I thanked Aczinor for his efforts on my behalf, and gave him license to depart.

Lzinopo, Senior of Luna-Earth in Earth.

4/13/86

I invoked the forces of the Senior Lzinopo of the Tablet of Earth. The Senior appeared as a woman, dressed in a long flowing gown of a dark blue or violet color. On her head she wore a crown like the waxing moon, with the limbs of the moon projecting out on either side of her head. She had a high rounded forehead, like Queen Elizabeth I, coupled with a square jaw. She stood turned about 30 degrees to her right. Her right hand was held forward, with the palm cupped upwards in a gesture of pouring. Her left arm was held at her side, with the hand facing to the rear, and it was bent at the wrist so

that it was also cupped upwards.

From her right hand, I saw fall what appeared to be either grain or flakes of silver. These fell, but before they could hit the ground they were blown backwards between her legs, and appeared to flow upwards from there into her womb, which was concealed by her robes. Then, from the womb descended another stream, this time of golden flakes, which again were blown backwards before they could hit the ground. This second stream flowed up and landed in the palm of her left hand. A moon was embroidered on her left shoulder, and a sun was embroidered on the right shoulder.

I did the LVX signs, and the Sign of Set. The image of the Senior slowly rotated until she was facing me, still holding the position in which she first appeared. The front of her robe was cut deep, so that the tops of her teats could be seen. The edge of the cut was embroidered with a design of golden bees and butterflies. Her skin was white, but her feet, sticking out beneath the robe, were black.

I did the LVX signs and the sign of Set again, and she did not respond. The pentagram of Earth and the hexagram of Luna caused the background to become brighter, but had no effect on her. Testing with the letters made her grow larger, but still she did not move. Finally, I tried the signs of the rending and closing of the veil, at which she straightened up and replied with all the signs I had given, plus the sign of fire, which I returned.

She said, "I salute you, o mage who is the power of Will within the Earth, with the sign of your power among the elements. I am the goddess Lzinopo, who is a senior within the Tablet of Earth at the bidding of our goddess who resides in the planet Earth.

"Now, to answer your unspoken question, the reason I did not at first respond to your gestures and signs was so that you could get a full view of my magickal image. This will be important later, for reasons we will not now go into. I also did so to express that I not only symbolize the so-called Lunar current within the Earth, but am also of the nature of the Earth herself. The combination of the Lunar flexibility and changefulness with the power and stability of the Earth bring about that condition known as stillness and silence, which are the primary virtues of the elements of Earth. The gesture in which I stand is a traditional gesture of Isis and of Nephtys, the revealed and the hidden powers of the Earth. My countenance also reveals my combination, with the lunar forehead and the earthy jaw. So too with the combined forces of the Sun and Moon which are shown in the grains or flakes that fall from one hand into my womb, and out into the other hand. Meditate on this for a while, after we have finished here, and you will see some significant symbolism of the Earth in this.

"The bees and butterflies are also traditional symbols of the Moon and of the female sex, for obvious reasons.

"Now in order to continue with the tale of the Earth's closing, we must give you just a little more information about your own position in the matter, and the relations between

you and certain other adepts who had been considered for the position which you now hold.

"In the time when the adepts of Will were being selected for their part in the task of the Earth, there were several adepts of Will already working in the solar system. These were not First Ray adepts, as you yourself are, but adepts of the first sub-ray of the Second Ray of Love-Wisdom, which is the common keynote of our system. Among these was one who working in Sol's sphere, doing the work of connecting the Earth with Sol's pattern.

"This one, who felt that he was best qualified by his previous experience in the system, and by his intimate connection with the Earth, wanted to be the leader of the group which was to handle and integrate the force of the dying brother into the aura of the Earth. Being of the Second Ray, he was comfortable in the system, and he felt that his ease of movement and ability to direct the forces made him the best qualified for this job. However, he was somewhat lacking in the ability to operate alone, having grown up spiritually in direct and full contact with many of the cosmic forces, and having attained his initiations through group work, as is normally the case. In the position you now hold, he would have required the force of all the other adepts of Will to crack through the shell of Earth at the time when the work was completed. He did not feel that this was a handicap, since once the closure occurred, none of the adepts could escape from the earth, and therefore would be available at the proper time.

"But an adept of the Will aspect of Love is a far different thing than the adept of the Love aspect of Will, such as yourself. The Second Ray adepts are proficient at gathering together and integrating energies, but are less able to deal with the release of those energies back into chaos, which is what this task requires at its end. It was felt by the gods involved that allowing him to be the chief of the Knights would leave open a possibility that the shell would not be cracked, if his identification with his being in the Earth became strong enough in the intervening thousands of millennia.

"What was needed was one who was not entirely comfortable in the system, being of another nature, so that even in the body the system would tend to reject him. This would ensure that the chief's identification with the manifest earth would never be strong enough to preclude his necessary rejection of it in the breaking of the shell.

"It was at this point that you were brought to Sol by Sirius, and examined for the position you hold. The candidates were gathered, and tested in their ways and abilities. Of all examined, only two had the minimum qualifications, you and that other we speak of.

"There was really no question in the minds of Sirius and Sol that you were the better qualified, so the examinations were more or less pro forma. But this other one did his best to convince them that he was better, and so they selected him as the alternate, in case some misfortune happened to prevent you from doing the work at the last moment.

"One can not really say that this being was jealous of you, for such is an emotion that

only manifests in the lower bodies. But the adepts of LoveWisdom have one fault, which is that often, being identified with the essential force of our system, they believe that their perspective is greater than it is, that their own evaluation is the only evaluation possible. In their identification with the solar force, they take on something of the sense of inclusiveness that is his, but without also taking on the perspective needed to truly manifest that inclusiveness. This fault reflects, on a higher level, the egoism of the integrated personality in the worlds below Tiphereth. All of the rays have their faults, which are usually the same as their virtues, except exaggerated. The First Ray types like yourself have the fault of being over-persistent, of being too forceful in their presentation of their will for the matter on which they are working. Thus, left to themselves, they sometimes tend to produce degenerate versions of what they should have done. Such types are very dangerous within a system of the Second Ray type, and so they can only manifest here under the greatest of restrictions. In your present life, and in the case of your previous incarnation as Dee, these limits were applied by withholding from you the powers to match your will until you were sufficiently advanced to restrain yourself.

"So the chief and alternate were chosen, and the lesser adepts who would fill out the organization of the Knights of Will in the Earth were chosen, under the recommendation of Sol and Earth, each for his particular purpose in the scheme. When this was done, the preparations for the actual closure began.

"Now as was said by Aczinor, during all this time the moon was held in a psychic stasis in which no actions could occur. The spirit who inhabited the moon, being healed of his shame and his desire to rectify the situation on his own, was given over to certain gods in another system, to continue his training in the methods that would prevent him from being caught in a similar situation in the future. This separation of the spirit from the life of the ethers, the part of his being that had been trapped, was performed by Aczinor. Being the closest in nature to Luna's spirit among the Seniors of Jove, who is the manifestation of the synthetic aspect of Love-Wisdom, it was he who was called upon to draw away the living substance from the lunar body and to bring it here to Earth. Sol opened a gap in his stasis, away from the point where the Lunar Lord was connected to his body, and slowly he allowed the force of etheric life to flow to that opening. As it flowed, it was picked up by Aczinor and drawn across the short distance into the Earth's inner aura. When there was no life left in the lunar body, the connection between the Lunar Lord and that body shriveled and disappeared, since no more of his life could enter through Sol's continuing stasis. Thus he "died", in the sense that he could no longer be considered as having a connection with his body of manifestation.

"This all took place many millions of years ago, in the middle of the Cretaceous period of Earth's history. The absorption of the etheric substance of the dead brother into the body of the Earth caused an intensification of the Earth's magnetic field, and in the etheric equivalent of that field, her life-aura. And as a consequence, the amount of radiation coming into the Earth was substantially reduced. This purely physical effect was the first stage of the Earth's closure. Coupled with a reduction by Sol in the physical radiation output from his body, this caused a climatological change which eventually

resulted in the extinction of the major animal forms then inhabiting the Earth. This was part of the Earth's plan, this change being the first of the methods by which the animal bodies would be put under stress to force their evolution.

"The Earth was not fully closed at this point, but the time of closure followed soon upon it. The adepts of will came to Earth, and the first of their tasks was to make use of the new force of the dead brother to complete that closure.

"Before this could be done, preparations had to be made. In order for the Earth to experience the work of the adepts in the manner decreed by Sirius, each adept had to be fused on one level with her energies, in a marriage of spirits. On a cosmic level, this fusion took place through a process analogous to the sexual process in humans, which leaves a permanent connection between the participants. In effect, and speaking very loosely, the Earth allowed herself to be raped by these adepts, allowed them to take into themselves the essence of her spiritual substance, and to place that substance completely under each adept's individual control.

She became the whore of these man-gods, accepting all that they thrust into her, and giving all that they took from her, without expression of her own will, completely passively. To allow the adepts this freedom on her, she had to concentrate her consciousness to the point where her will was completely divorced from her bodies of manifestation. She concentrated her consciousness in her equivalent of the womb, her navel chakra, in the mode of receptiveness, and divorced her consciousness from the rest of her body. (Her life, of course, continued to regulate the actions of that body without her attention, in the same way that a human being does not have to consciously think about the processes of digestion or circulation of blood in order for those processes to function.)

"The adepts of Will, who at that time were all operating on the levels of the solar system, now had to create for themselves the various bodies of manifestation that would allow them to function in her sphere. These bodies, the so-called Atmic body of the hindus, and the body that is called the soul, they built directly out of the living substance of the Earth, forming it to their Will without regard for her awareness. In doing this, they created the prototypes, the models, on which the human bodies of this current day and those more developed bodies to come in the future would eventually be based. Their very presence in these levels, and their act of will in forcing the substance of the Earth into the desired forms, initiated the changes that would lead to incarnate humans seventy million years in the future.

"From that day forward the Earth progressed and developed only through her connection with the adepts, as they did their work within her. Gone was the possibility of her active development under her own will, until such time as the involutory force of the dead brother's ethers was completely eradicated. She now progressed by reflection of the adepts as they recapitulated their own paths of initiation within her sphere. This has all been gone into in much more detail in the visions of the Kerubic squares, and we need not expand on it any more here.

"In the visions of the fiery lesser angle of the Earth Tablet, it was shown how a force of Will, represented by the element of fire, becomes encapsulated when it is forced into the Earth. This is an automatic effect, requiring no conscious effort on any being's part. In the instance we are examining now, the force of Will was the force of the Knights of Will in the Earth, as they took and manipulated her substance to their own ends. The force of Will presented by the adepts, particularly by yourself who was more than an adept though less than a god, caused such an encapsulation to take effect on a scale that caused the entire earth to be enclosed within the shell. Thus was the earth cut off from the heavens, and thus was her sleep within her own womb made complete. And thus has it continues to this present day, when the shell is about to be broken again.

"And thus also we complete our own presentation for the moment. More will be given if you return in the next few days and invoke the next of the Seniors in the series, Alhctga, Senior of Venus, who will show how the adepts made use of the forces of involution to force the development of bodies suitable to the task of destroying that very force. She will also go more into the developing conflict between yourself and your alternate, which is the basis for so much of the religious mythology of later ages. If you have any questions, ask them now, please."

I asked her to describe the nature and limits of this shell that was formed by the presence of the adepts. What could enter into it, and what could go.

"This shell is primarily on the levels of consciousness, those levels that begin with the ego in Netzach, and end with the individual pattern of destiny in Chesed. The lower levels, which are merely matter, with no inherent self-consciousness, are open to the outside. But the energies that can get in even on those levels are distorted by the aura of the earth in their passage, so that communication with the outside is problematical and subject to many errors. On these levels, the shell acts mainly to keep the involutionary force inside, rather than keeping the outside from coming in.

"On the egoic-solar levels, the shell is two-way. That is, it keeps all but a few beings of a certain type from coming into the earth, and also keeps any involutionary forces that have come that high from getting out. Again, some inward communication is possible, but it is often distorted. The main effect is to keep those souls who are on Earth now within her sphere of action. None who are here can really escape from the earth, although it is possible to send

portions of the consciousness outwards, provided they are of a sufficiently pure character, and get back information from outside. But they can not leave the Earth completely, and can only incarnate within her sphere, until the shell is broken again. Similarly, souls of the human type who are outside the Earth's sphere of action can not come in and join the fun, but can sometimes send projections of themselves to see what is happening.

"On the levels above Chesed, the shell does not really exist, but the thought-forms

created in the minds of men by the isolation of the lower levels generally insures that they do not think of the outside without some outside influence contacting them first. This is changing rapidly in this present day, though, as the consciousness of space produced by the space programs and the use of communication satellites sends men's minds outwards again. The American lunar landings, and the landings and fly-past missions to the other planets by our unmanned spacecraft are a sign that the shell around the earth is deteriorating and will soon fall.

"On a physical level, the shell extends somewhat beyond the orbit of the moon in the form of an almostspherical torus. That is, the shell is closer to the Earth at the poles than at the equator, and tends to hollow inwards right above the poles. The forces making up the shell rotate in both a spiral around the center of the earth, and in a spiral around the ring of the torus, much in the way that magnetic fields cause electrons to move."

As I did with Aczinor, I asked her to explain the meaning of her name.

She said, "My name, Lzinopo, means 'first to come from the depths', or 'first in the lower waters', depending on context. I am the flowing watery aspect of the Earth, its changeableness and its physical adaptability. I rule the production of new forms out of her substance, which is why I was chosen to give this part of the story which has to do with such creations. Also, being of the 'lunar', receptive nature, I am also of her 'mother' aspect. I represent the link between her and those greater waters which flow from the womb of Nuit, her correspondence on the cosmic levels. Thus I am first to come out of her waters into those larger waters, among the powers that serve her.

"Now, do you have any more questions? If not, I will take my leave. Do not forget to invoke next the powers of Alhctga, so that the story will continue in its proper order."

I told her I could not think of any other questions, and gave her license to depart.

(I note here that I had a great deal of difficulty keeping my mind passive enough to receive this communication clearly. It seemed that even the slightest evidence of will on my part tended to distort it a little, so that the grammar became stilted in places. I suspect that this is due to the reflective, lunar nature of the force of the Senior.)

Alhctga, Senior of Venus in Earth.

4/14/86

I invoked the Senior of Venus in the Tablet of Earth, named Alhctga. The currents of force felt strong, but did not show any tendency to produce an image.

After several invocations, the Senior appeared as a woman, dressed in a flowing green and amber robe (the cloth shimmered in these colors as she moved). Her hair was a honey-blond color, worn loose to her shoulders. On her head was a circlet of copper,

with a star of seven points mounted on the front, covering the ajna chakra. The skin of her face and hands was a mediterranean olive-tan color. She appeared to be pregnant, and held her left hand to her belly. Her right hand was held forward in the same gesture as was shown by Lzinopo in the previous visions, but nothing fell from her hand. Her face was middling-narrow with a fine bone structure. A small satisfied smile creased her face. The hem of her robe was embroidered with doves and serpents, and an occasional double-headed eagle.

I did the 5=6 signs, and the signs of Set and LVX. She responded in kind, and then held her hands out to her sides as if inviting me to come closer and embrace her. I tested her with the pentagram of Earth and the hexagram of Venus. Neither had any effect except to brighten the area a little. Testing with the letters also had no effect.

I invited her to speak, and she said, "Come closer and embrace me, o mage of Will, for I have the power of the Earth in her fullness within me, and you are the father. Therefore do I take a mother's right with her mate."

I willed myself forward and embraced her. Her eyes could be seen to be of a very deep green color, with streaks of olive and amber-brown. She leaned against me within the embrace for a moment, then stepped back.

She said, "My name, Alhctga, means 'closest in spirit to the Mother'. I am the example of what the Earth's eventual force within the system will be after her rising. For the Earth is intended to express the force of Love-Wisdom within the system, in its reproductive aspect and its desire aspect, where the planet Venus expresses that force in its egoic aspect, and Jupiter expresses the synthetic aspect. Since you have caused her to awaken slightly, therefore is she aware again of the power of her mate, and has taken some of it into herself. As the force of the union increases, she passes it on to those of us who are her servants, so that we might prepare in our own way for the rising that is to come. You have not yet seen your mate in these visions, and will not until the day of the marriage, when you again rise into the stars and take her with you to meet the planetary lives of the system as a new, greater being than when she laid herself in her womb to sleep.

"Now being of the reproductive aspect of the Earth, and of her spiritual aspect as well, it is my task to explain the ways in which the Adepts of Will had their way on her, in the early and middle days of the hiding, before the appearance of human beings incarnate in the body. I will show you the ways in which the adepts used the involutory forces of the dead brother of Luna to force the growth of more refined, tougher forms within her sphere. To begin with, we must again speak of the developing conflict between you and the one appointed as your alternate.

"In the early days of the Hiding, many thousand of millennia ago, there were no bodies on the Earth that could be used for the incarnation of intelligent, selfaware beings. Since the appearance of such beings was vital to the eventual elimination of the involutory force within a reasonable span of time, the first task of the Knights of Will within her was

to initiate the processes that would eventually lead to the appearance of such suitable bodies. In terms of its effect on the goal, this was the least important of the periods of time, though it was the longest as it would be measured by incarnate intelligences. These later periods after the appearance in bodies of true human beings are much shorter. But the intensity of the effects working now are such that the difference between the earth before the Hiding and afterwards for many thousands of millennia is minuscule by comparison.

"But nevertheless, this creation of bodies had to precede the important part of the work, or that work could never be done. Effectively, the Knights of Will had to create a situation in which the evolution of the physical animal bodies would be accelerated several fold. To do this, they had to make use of the involutory force of the dead brother.

"Now at this point there came a disagreement over methods, between you and your alternate. As usual, he was trying in some way to take away the leadership of the group from yourself, so that he could be the one who would be the initiator of the Earth's rising in this present day. Lzinopo has already gone over the ways in which the powers of the adepts of the Will subray of the Second Ray, and of the Love sub-ray of the First Ray, could degenerate or be exaggerated into faults. Both of you, you and your alternate, possess the faults to match your virtues, and always have done so. This was inevitable, since neither of you really had any competition on your own level to slap you down.

"But within the framework of the Earth, you, of the two of you, has tended to be more cautious and workmanlike in the manifestation of your force. You being alien to the system's essential keynote, the system tends to backfire on you more rapidly than on your alternate and thus you retain more caution in your actions. Your alternate on the other hand, being comfortable with and in the Second Ray, tends to jump ahead of himself, thinking he knows it all and can do whatever he wants without care of caution.

"Now at the point in manifest time of which we speak, the Knights were discussing the ways in which the involutory force could be used to accelerate evolution. Being of the First Ray, and having experienced the effects of forceful invasion of your being in the time of your entrapment, you held that the organism itself must always be held inviolate. That is, that the involutory force should never, ever, be merged into the actual physical bodies of the animals being evolved. Rather, it should be applied to the organism from the outside, in the form of rapid and unexpected environmental changes. This would allow the evolutionary aspect of the Third Ray within the animal bodies to operate freely in its adaptation to new conditions.

"Your alternate, being of the Second Ray, was inclined to merge the involutory and evolutionary forces within the same body, and to try to harmonize them by balancing their conflict in the nervous systems of the animals themselves. He felt this would be more effective than your own method.

"As it has turned out now, your own method was the better of the two, and was the one

that eventually was adopted for most of the surface of the planet. But at that time it was questionable whether one or the other was better, since it had not before been tried in the knowledge of any available source.

"Your alternate managed to convince a large minority of the Knights to support his own proposal. This group, while not large enough to over-rule your own decision on the matter, was strong enough to demand that their own ideas be given a fair test. Therefore two areas of the Earth's surface, each at that time reasonably isolated, were designated as test areas. The one given over to your own plans was the area now known as East Africa. The one given over to your alternate's plan was the area now known as Australia-New Zealand. These two land masses, having separated from each other only recently as geological times go, still had comparable groups of animals on them. But they were far enough separated that there would not be any crossfertilization between them.

"So the two of you and your adherent adepts went to work. Within the area of Africa you caused severe climatic and geological changes to take place, using the involutory force to produce these changes as you needed them. The food shortages, and the increased dangers to survival, you believed would cause a rapid increase in adaptation among these creatures, making them more versatile and resilient, able to adapt that much more quickly to future changes. Eventually you hoped to create a creature that would be able to not only adapt itself to its environment but to cause modifications of that environment for its own use.

"Your alternate, on the island continent of Australia-New Zealand, did not indulge in such climatological modifications to any great extent. He considered them unimportant, and did not even attempt to control those natural changes that took place within his area of work except when they became too extreme to allow his subjects to live. In his area, he attempted to fuse the involutory aspect of the Third Ray with the evolutionary, hoping and expecting that this would create internal stresses in the animals that would cause their bodies to adapt and become more refined. Eventually, he hoped, the forces in these bodies would cancel out completely. Since the amount of involutory force within the Earth was much less than the amount of evolutionary force, his idea was that even after the involutory force was entirely canceled (over a period of millions of years in billions of animal bodies) there would still be enough evolutionary force left so that the Earth could go back to her original plan of expression within the system. That this idea was in direct conflict with the intent of the Earth herself did not bother him, since there were none but yourself who could prevent him, and you, being the consummate individualist that you were, would not do so without at least a fair test. He figured that a fait accompli would put him on top again among the adepts of the system, and even Sol would not be able to say him nay.

"But alas for this plan, his system did not work well enough to be continued. After several million years, a sudden change in climate caused all the animal life over the largest portion of his work area to be killed off, and the coming of a desert condition that appeared to be permanent prevented the remaining animal lives from ever gaining the

needed strength and numbers again. Thus, even his own adherents decided that his plan would not work and it was decided to abandon it in favor of your own plan, which seemed to be working well.

"(I should point out here that your own manipulations of the African climate led to the changes in his work area. He could have prevented them if he had paid more attention to the climatological effects, but he had not done so. You had warned him several times that he should do so, and predicted the result that came. But he had rejected it as gratuitous carping on your part. Since you were all now working on a lower level than before, such emotional reactions were now possible, and he expressed them in this instance. He blamed you directly for the failure of his plan, and vowed privately to perform an act of revenge at a later point in your own work. But he missed his chance the first time, and after that you were warned and manipulated his anger to your own ends.)

"Meanwhile, the animals of your own area of work had been adapting constantly and continuously to the changes you had forced upon them. Many of them developed sufficiently to be able to survive over ranges of climate that would have killed any of their predecessors in less than a day. And not only to survive, but to flourish. The population had not only increased despite the changes, but had increased in variety far beyond what you yourself had expected. Large numbers had even escaped the work area and fled to other lands, spreading the adaptations far and wide.

"Now in view of their relative success there was no question in the minds of the adepts that the external-threat system of forced evolution was superior to the internal-conflict model. So even your alternate abandoned his project, and went to work to spread the new animal lives about the globe and to force even more adaptations within their being. Thus, the modern mammals and birds became the ruling classes of the animals upon the Earth, and the marsupial descendants of the alternate's experiment were left to develop as they could in the new conditions. Some of them did evolve significantly once the internal pressure of the involutionary force was removed, but none ever came fully up to the standards of the mammals.

"All of these events took place during what man now calls the Tertiary period of evolution on Earth. Within that period, the time of experiment ended about twenty-five thousands of millennia ago. By the beginning of what is now called the Miocene epoch, the adapted animal forms had been spread all about the Earth, and had taken root and begun to adapt even more on their own, filling every available niche in the ecological pattern.

"This time-scale seems vast from the standpoint of an incarnate intelligence, I know. But from the point of view of the Adepts of Will, it was more brief than the later period in which human-like beings had appeared. On the levels on which they were working, time as man now knows it did not exist, and duration, the rate at which events are experienced, could be varied widely by the will. So it did not seem all that long from their viewpoint.

"It was only after the appearance of man-like or ape-like beings that the work again began in earnest. These beings represented the ultimate in adaptability and nervous-system development of all those animals that had been forced to evolve. And they had already begun to use tools on their own, to change their environment, when it was discovered that their nervous systems had developed enough to incarnate a human-type soul.

"There were several species that showed potential for full awareness and intelligence, and it was decided that all of them would be tested and set against each other to see which would come out best. This testing began about seven million or eight million years ago, with the appearance of the first true hominid species, which were small ape-like beings. It continued in irregular spurts up to the present time, as one species after another showed itself to be of less than human potential and was dropped from the schedule. Usually these beings were rapidly killed off by the competing species who were still within the testing cycle.

"About a million, a thousand thousand years ago, the last three of these species had been selected and set against each other in competition for living space and food. Eventually one of them won out, and became the only truly human species of Earth. But this species again fragmented as small populations became isolated from the main group and began to evolve even more on their own in the less fruitful areas of the world that circumstances forced them to. With the increased adaptations that their extreme living conditions gave them, they eventually migrated into the areas controlled by the main group, and either supplanted that group or mixed with it, either way leaving their own genes in charge and causing the weaker genes of the losers to disappear from the race. This occurred several times more during the intervening millennia, and each time the replacing race was stronger and more adaptable than its predecessor. Eventually we came to a point where all of the animal-humans were fully capable of holding all of a human soul. Though at that point the consciousness aspect of the humans could still not be fully expressed. The lives of men, the connection between the heart center of the body and the life aspect of the soul that enlivens the body, had been in place since the first appearance of the hominids. Now the consciousness aspect, which was present but rudimentary in the races, had to become fully developed.

"Now at this time on earth, the human souls who lived within her sphere were gathered into a community on the astral plane. There was a civilization there that compared favorably with most of the present-day human societies in manifestation, as far as human thought and behavior went. Since, on the astral, there was no inherent need for competition, this society was relatively peaceful and given to simple human artistic pursuits, along with the normal interactions between souls that make up the substance of most lives. There was no pain that was not self-created, and no horrors of any sort. This would not have been the case if the earth had been open to the stars in that time. If that had been the situation, then conflict would have been more prevalent, as one or another group sensed the force of one or another cosmic being and attempted to put its energy into practice in their lives. But the isolation of the Earth made for relative stability

and coherence in the group of human souls. This was the civilization that is remembered today in the legends of Atlantis, and Mu, and of other "lost" civilizations.

"The manner in which the consciousness of human souls was forced to come down into the bodies completely has been covered in the visions of the Airy Lesser Angle of the Earth Tablet, and we need not go into it again here. But we should remind you for purposes of reference that it was you yourself who was the cause of the fall into matter, and thus it is you who was the proximate cause of the legends of Lucifer, the angel who fell and carried the legions of angels with him. This same event was the cause of the legend of the snake in the garden of Eden, who tempted the more receptive (and therefore more "female") human souls to become attracted to matter, and to leave the light of the sun for the darkness of Earth.

"Now in the foregoing years, before the fall, you had spent several different "incarnations" on the astral plane, trying to convince the souls there to go into matter willingly. But most would not hear you, and so you devised a plan, with the other adepts of the Will, to cause the fall to take place involuntarily. This was the event that was described as the act of the child who studied crystals, in the account of your past lives in the Kerubic visions.

"I said that I would not say much on this, so I had better stop now. But there is more to be seen in this area before you go on to the next senior, Liiansa, so you should again invoke me before that time. I will come to your call, and we will see what remains to be seen."

4/15/86

I called upon Alhctga again, and she appeared.

This time she was not pregnant, but all other aspects of her appearance were the same. I did the 5=6 signs, and the signs of LVX and of Set. She responded with the sign of Set, and then transformed her body into the various crosses and symbols of LVX. Then she reformed as a woman and saluted me with the fire sign.

"Hail, o mage of Will, hail to you, and homage to you! For in the dark of night you have brought the light again to the Earth, and the Earth rises up in response.

"Now during the previous day, we had difficulty speaking together, and there seemed to be some inhibition working to make the communication weak. This is in part due to the fact that you are operating under a transit of Saturn, but more to the fact that we are here dealing with energies far beyond what might normally be encountered in an invocation of these squares of the Tablet.

"To continue with our story of yesterday, we were about to tell of the way in which you caused the souls of men to become incarnate consciously in bodies for the first time.

"In that time of which we speak, man was living in consciousness primarily on the astral levels. Those few parts of his consciousness that had been fused with the physical body were concerned with the operation and functioning of that body in the world, its maintenance and basic survival, and so seemed dark to the larger part of awareness that remained upon the astral levels.

"It has long been known that the lower levels of the astral reflect the heaviness and inertia of the lower earth, and the darkness and seeming evil there acts as a barrier between the incarnate existence and the astral. This barrier today acts mainly to keep men from becoming fully aware of their astral life, which they continue in their dreams but which they do not remember in the waking incarnate state.

"In those earlier times, the barrier's effect was mainly in the opposite direction, keeping the astral self from remembering those parts of its being that existed upon the manifest plane of Malkuth. This barrier was the main difficulty to be overcome in forcing the fall of man into matter.

"You will recall from the visions of the fiery lesser angle of the Earth Tablet that the energies of matter have a mode of rotation opposite to that natural to the higher planes. The friction between these counter-rotating planes was what created the darkness on the lower astral, and the barrier between them.

"The entire purpose of the work of the Earth, her plan for the removal of the involutionary force from the solar system, took on a rapid increase in activity at this point. Where the previous thousands of millennia had been given over to the refinement of bodies through the external-threat model of evolution, now the main rite of the work must come into being. The involutionary force had to be placed into the consciousness of man, so that by his will and his awareness, and his striving to return to the spirit, it might be overcome and eliminated while at the same time giving a tremendous boost to the development of consciousness in the cosmos. Where before the force only acted upon the bodies from the outside, now it must be incorporated into the feelings and minds of men, so that the conflict might be resolved forever.

"To do this, and also to get the greater part of the awareness of each soul down to the level of Malkuth, you took the involutionary energies and formed them into a vortex, a whirlpool, on the higher levels of the material plane. Since the involutionary force also has a rotation opposite to that of the evolutionary aspect in matter, its rotation was identical with that of the astral levels. The only thing separating it from the astral before this time was the intervening evolutionary aspect, and the effect of Saturn upon this low plane by reflection from his normal place beyond the Tree of Life.

"So you gathered this whirlpool around yourself on the physical plane (the etheric levels of that plane). Then by your concentration upon the relation between the astral and the physical, from a viewpoint on the lower astral, you caused the effect of that vortex to be drawn upwards through the barrier that separates the astral from the physical. You opened the gate into hell for the innocent lives of the early men. That this was done at

the bidding of the planet herself was not known to them, and so they perceived your action as evil after the desired effect had been fully achieved.

"Having opened the gate, you yourself were the first to pass through it, leaving behind the astral to explore the physical through the senses of the body. Having done so, you returned with reports of what was in that place, seeking to inspire curiosity and a will to see among the humans. Some of these responded, and not all by any means were your fellow adepts of the Will aspect. For even in that time, when humans were merely a form of angel or deva, passive to the action of higher forces, some of them by flukes of nature were prepared for this work and became attracted.

"Each one who passed through the gate and returned to the astral culture brought with him a bit of the involutionary force. By contact with the others on that plane, the force was slowly spread throughout the astral assembly of men. They became infected with the force unawares, and its effect on them, the changes it made in their perceptions, were not immediately grasped by them.

"But eventually it became clear to even the most innocent that something unprecedented was happening. Where before the astral community had been relatively stable and unified, now there was growing dissent. Conflicts arose as the perceptions of men were changed by the experience of the involutionary Third Ray force.

What had once been whole now became divided. Groups of men on the astral came into conflict, and the way in which the society was to be governed became a matter of debate instead of natural activity. Some held for attempting to retain the old state. Some held for going immediately into matter. Others developed opinions that were at odds with any type of perception known to man up to then.

"This growing development of conflict is remembered to this day in the stories of the fall of Atlantis, how the priests of the different gods fought, and in their fighting caused Atlantis to sink beneath the waves. This sinking was not the sinking of a land mass into a physical ocean, as it is usually interpreted, but instead is the sinking of man down through the astral waters to the material world.

"Having tied nearly all the souls of men in existence into that vortex through their infection by the ones who had passed through it, you now did the act which caused men to fall into matter no matter what their will. Focusing yourself on the highest levels of the material world, you caused these souls to be drawn to you through the gate by their connection with its energy. You caused the vortex to descend from the astral and this caused a corresponding descent of man.

"Having brought men into matter, on the side of consciousness, you now closed the door to the astral fully, locking them in until by the force of will they would eventually break out again. With the door closed the vortex was no longer needed, and you caused its energies to be dispersed among the population, each one absorbing his share of the involutionary force to the extent he was able despite his desires in the matter. The rest

of the force, that could not immediately be held, was dispersed back into the environment.

"While this event seemed to occur rapidly from a viewpoint on the astral plane, in the realms where time governs it was spread over many years, as the souls had chances to incarnate in the limited number of bodies available. In manifest time, the event began at the end of the tertiary period, and continued on well into the quaternary, or most recent, epoch.

"At the same time, the concentrated involutionary force that was released back into the environment caused a degradation of the living conditions on earth, through a reduction in the amount of heat escaping from the Earth's core. This caused the climate to vary widely, rapidly swinging from hot to glaciated and back again, putting extreme stress for survival onto the now incarnate humans. The needs for survival forced the human souls to make use of that faculty of their being now known among men as the concrete mind, forced them to make use of their higher faculties within the limits of incarnate existence.

"The involutionary force in men's minds caused them to perceive each other as enemies, if they were not already familiar with each other. This time was one of great killing of man by man, and of tribe by tribe. The many skulls from this period found by archaeologist that had damaged skulls are evidence of the severity of the problem. At the same time, man perceived the involutionary force in his environment, in the form of the dangers to himself, and the concrete mind had to be used to devise ways of countering the danger from both man and world. Thus was born the beginnings of civilization, in the gathering of men for the protection of each other against other men and the environment.

"In many ways, the conflicts between men within each group were more intense than the conflicts with external dangers. For the need for survival caused them to refrain from killing each other as easily as they killed strangers, and this restraint let the force build up. It was the effort to devise ways to live with each other despite the tendencies of the involutionary force, as much as it was the effort to devise protection against the outside, that caused the concrete mind to be developed.

"The effort to survive caused thought-forms to appear on the astral and mental levels, which incorporated a will to counter the effects of the involutionary force. These thought forms, slowly built up by the minds of men, acted directly as a balance to the involutionary force, weakening it and destroying it a bit at a time. The will-to-survive proved to be greater than the will-to-death, and slowly man conquered the involutionary force for his mother the Earth.

"By the end of the last great period of glaciation, about ten thousand years ago, the battle had been effectively won. Man had learned to survive in the worst conditions that nature could throw at him, and flourished in all the environments that could be experienced on earth. Now the concrete mind, freed somewhat from the essentials of the battle, began to create new ways of living, different from those of the animals from

which he evolved, which so greatly increased his ability to survive that he became in truth the lord of the world that he is today. Truly is man Adonai, the Sun in the Earth, the light of the spirit within matter, as the Earth had intended him to be in that long-ago day when the plan of salvation was devised.

"I might mention in passing that the conflicts between men in this day, between nations and individuals, are merely the hangovers from this period. The involutory force is gone, save for those rare cases when man invokes it deliberately. The evils that men do are the result of his racial memories of that time, brought forward into this new age.

"It might seem as if man is more violent than ever in this day, but this is not the case. The per capita number of deaths by homicide in this day is much less than even a thousand years ago. And when it is compared with those early days, there is no comparison at all. The existence of such great weapons as man can now bring against man is causing him to become consciously aware, as a race, that what aided him in his early survival has now passed its day, and must consciously be removed from his behavior. The men of those early days, had they had atomic weapons, would not have hesitated to use them at the first offense. Man in this day shows his superior state by the fact that, once he realized the terror he produced, he restrained himself from its actual use. I have confidence, as do my fellow Seniors, that man will be able to survive the existence of his own tools, and will remove them from the world in short order, as circumstances change and they become unneeded even as deterrents.

"Truly do I speak, and all men should listen to these words: Nowhere, nowhere in the cosmos (save in your own case, o unique one who writes this) has consciousness come through such tribulations as man on Earth has suffered. And nowhere has the conquest of mind been as great as it has here. Truly has man shown himself to be the child of the gods, the conquering child who sweeps all before him. All, even the least of men, have already passed onto the road of the Gods, and all, even the least, shall tread its path in the endless going into wonder. Those who say differently, that man must subordinate himself to the will of the gods, and become as the beasts of the field in his submission, speak from ignorance, and the blindness that the closure of the Earth has kept upon him.

"Open your eyes, O Men! Open them, and see that even now, upon the Earth and in the body, you are gods. Nothing now determines your path but your own desires and will. Nothing now stops you in your going save only that resistance of matter that all the gods must fight against. Fight ye with a good will, and conquer! Let the light come into the Earth again through your minds, and ye shall bring that light to the universe at large, and the beings who inhabit that universe shall wonder at you, and be abased as you continue to do what they can not, and bring down the light beyond the Tree into matter.

"Other places are there in this universe, very many, where consciousness does exist in the body, and mind act upon matter. But in those places, the course of evolution was of a gentler nature than here, and the minds of the souls that were like men before the fall were placed into their bodies directly, by the gentle hand of their gods. None of them,

none, have the strength of being that the least of men shows. None of them, none, will survive the withdrawal of their enlivening god from matter, save those on whom man acts in the future years beyond the opening of the gates to the stars. Those on whom man acts will partake of his nature, and thus will his strength infect mind in the cosmos, as the involutionary force infected him in that long-ago fall into matter. Thus will light spread ever more abundantly through the cosmos, and the gods shall rise up out of matter to create endless new universes for the play of evolution and wonder.

"Now, o scribe who is a mage who is a god, we have done with the presentation of Alhctga, who is myself. We have taken man from his fall to his rising, and now the course of evolution is inevitably upwards to the stars. With man's final conquest of nature, a new phase opens in his history, which is the phase of the evolution of the mind through the conflict of the gods who are men. The new phase shall be described in part by the next of the Seniors in order, Liiansa, whom you should next invoke. I am proud to have been the instrument of the revealing of the knowledge before men, and I salute you, the first of the adepts of Will within the Earth, and I salute all those who have risen by your acts, the races of man. Let it ever be thus, that man strives for the light, and leaves behind the darkness, destroying it by his will.

"I have done."

Liiansa, Senior of Saturn in Earth

4/18/86

I recited the calls and invoked the powers of the tablet of Earth, ending with the Senior Liiansa.

Liiansa appeared before me in vision in the form

of a man, rather old with graying black hair. He wore a black and red robe, with a lining of dark violet. His feet were shod in what appeared to be sandals made of some dark, heavy metal. In his left hand, he held a book, open to a page showing a black tower with a guardian before its gate. As I watched, he turned the page, and showed another picture, of the planet Saturn, with the enochian letter equivalent to "A" under it.

I did the 5=6 signs, and the sign of Set. Liiansa answered with the LVX signs, and also the sign of Set, followed by the sign of fire, which he indicated was a salute to myself. I returned the sign.

I asked him to speak, but he did not. Instead he turned to his left, and pointed with his left hand to a point to my right. I turned, and there I again saw the image of the planet Saturn. But here it seemed in some way emphasized that the rings of Saturn actually represented a hole between levels of existence, and the body of the planet sat in the hole and guarded it. On closer examination, I saw that there were forces of some sort coming down from above, and passing between the ring and the body of the planet.

Below the planet, these forces came out again, but in a different form. I could see that they now had an ordering to them of a different type than when they entered. It was as if an inchoate mass of particles had been bound together into a sort of crystalline web, which the planet spun out behind it as it moved.

I turned back to Liiansa, and he said: "Welcome again, o mage of will. Now that we have covered the nature of my being by these symbols I have shown, let us continue with the story that we have been telling, of the past of the earth and mankind.

"When you last left off, we were at the point where the involutory force had been completely conquered by the desire of men, acting in the body and upon the earth. The time is just after the last of the great ages of ice, about ten to twelve thousand years ago, depending on the part of the world we are considering.

"This is the time which is felt, in the backs of the minds of men of the present day, to have been the "Golden Age" of man, that wonderful past that everyone thinks of but no one can identify. The "good old days", as it were.

"Indeed, in many ways it was a golden age, though from the standpoint of our modern environment it was a rather harsh time physically. The reason that it was golden, from man's point of view, is that in that time, the true opponent of man, the involutory force, no longer had a great effect on him, and at the same time, population was so low, and so spread out over the surface of the earth, that competition between man and man over resources had not yet begun. Man took what he willed from the earth, without opposition.

"Now in that time, the culture was much more of a cooperative than a competitive venture. Man did not have to compete with man, but he could gain great advantage in life by combining his individual skills with those of other men, to make life a little easier for all. Thus the groups of men were cohesive and cooperative, rather than competitive.

"Since the pressure of forced evolution was no longer on man, and his mind was at that time not distorted by the teachings and acts of later days, the signs of the spirit were given openly to man, without concealment or distortion. For the first time on earth, and for the last time for a very long time, knowledge of the relationship between yourself, acting as Set, and the Earth was fully known. The religious symbolism of the day emphasized this union of yourself and the earth and expressed it in the ways most relevant to man of that time.

"The basis for their "religion" was the light in the earth. Man was that light, and you as the Son of the Stars were the symbol of that light in the minds of the seers. The earth itself was symbolized by the cave, the womb in the ground, within which man sheltered, and had his civilization. The earth's womb, as the caves were considered, was always of the same temperature, no matter the forces outside, and so it was the best of places to live. The earth gave these places without demanding anything in return, and so man saw her as the great provider, out of whom came all good things. Not only their shelter,

but their tools of stone and their nourishment came from her, and so she was worshiped as the all-mother.

"The religions of that time were truly magickal in character, and were concerned more with getting things from the earth to make life easier than they were with the worship of some god or another. Man felt that the world would give him anything, if he planted the seed of his need deep within her womb.

"So the priest-leaders of that time, who were magickians and also were hunters and leaders in the mundane sense, would travel as far into the earth as they could, deep into the lowest passages of her caves, and there they would plant the seed of the need, in the form of pictures painted on the walls of her womb, and energized by the desire of the heart. By doing so, they believed that they could cause the earth to produce exactly those things they desired. And so it often was, for confidence in action is the key to magick, and their belief in the efficacy of their actions was absolute.

"The artistry of these paintings is not much appreciated in these later days, for man now sees these pictures in the light of his bright lamps, and not as they were intended to be seen. In the light of the dim torches by which they were created, these pictures seemed to move, to take on the life of the thing they represented, so that in the eyes of the magicianpriests, they were identical to their physical counterpart.

"In the more southerly climes, where the caves were not so common, there developed a similar worship, but using the symbolism of the seed in the ground, which sprang to life to provide man with food. Thus were the beginnings of agriculture brought into the world, as an adjunct to the worship of the goddess, and of her son.

"Now the name Set is not the name by which you were known to these men and women, but the symbolism they used is substantially the same, within its limits, as the symbolism we are trying to re-introduce to the world today in an effective form. The symbolism of the mother and the son was nearly universal in that time, and appeared in cultures that had never met each other directly. All of the symbolism came directly from the sensing of the mages of the story which we tell now, to the extent that it had been accomplished in that day.

"So this was the golden age, when man was at peace with himself, and with the earth. It was a period of necessary rest for the souls of men, after the terrible trials of the previous thousands of millennia. Conflict existed primarily on a personal level, and not at all on the social level. That is, group did not normally fight against group, but cooperated in the tasks of living.

"But this situation was not to last, as we all know all too well today. And, as in the previous phase of the cycle, you and the Knights of Earth were primarily responsible for its ending, and the initiation of the next phase of the Earth's plan for man.

"The golden age was intended also as a sign for the future, so that men might have in

their astral memories the sense that there was a time at which men did not fight men. In the earlier phase of the work, the natural desire of the souls of men to return to the spirit from whence they came acted as the impetus for the work of eliminating the involutionary force. Now, in the present day, a new goal had to be created. For now the Knights were to plunge man into the state of conflict with man that has continued to this current day, and is still in process of overcoming.

"The reason for this conflict was not to destroy man, or to cause suffering for its own sake, but to force man to come to terms with man, to understand himself and others through the ability to sympathize and feel another's pain. Man at that time, while in tune with nature, was still not completely master of himself, as is still the case today with a small portion of the population. In order to get man to come to this understanding, he had to experience its opposite. That is, the conflict, the pains of civilization, would act to cause man to evolve himself further than nature could force him, so that he gained full control of his incarnate being. The unification of that being, through the elimination of both internal and external conflict, would cause man to eventually express not only the third-ray influence of Active Intelligence, but also the second-ray influence of Love-Wisdom, acting as the cause and goal of right human relations. Man had to learn to live with man in ways that would be beneficial to all, despite the pressure to conquer and eliminate opponents."

(At this point, I felt that I was having some difficulty getting the information clearly, and asked Liiansa if there was anything that might help. He indicated that it would help to use the word of spirit I had been given, with the first key. But since I was ill with some infection at the moment, he suggested I stop here and continue another time, so as to not overstress my body.)

(Later that evening, I decided that the difficulty was due to my perceptions not being properly aligned with the force invoked. To try to correct the problem, I did an invocation of Nuit using my self-developed version of the VIIIth degree OTO method. Her relation to the idea of alignment is through the Tarot card now known as The Star, which shows at its top a star surrounded by seven smaller stars in a partial circle. I associate the center star with Polaris, and the seven stars with the stars of Draco, which were related to her in early times. Since the position of Polaris is an expression of the Earth's center of rotation, it represents the alignment of the manifest and unmanifest parts of existence, the mundane and the "heavenly". It is also interesting to note that in Achad's Tree of Life, the sum of the paths of the Supernal Triangle, which has this path as its base, is 510, the numeration of ThNIN, Draco.

(The immediate effect of the invocation was to relieve me of the stress my illness had put on me, and to allow me a good night's sleep for the first time in several nights. Her answer to my request for the missing key to perceiving this story properly was given to me in the dreams I had that night, which will be described below.)

4/19/86

11:23 AM

I invoked Liiansa using the usual methods. He appeared to me in vision in the same form as the previous day's, but lacking the book he had held at that time. Instead, his left hand now held a phoenix wand, and his right hand an ankh. His skin was an indigo color today.

I saluted him with the signs of Set and of LVX,

and he answered with those signs. Testing him with the pentagram and the Hexagram of Saturn caused him to formulate more clearly. He came forward, and called on me to take the wand and ankh from him. I did so, and asked what the purpose of these gifts was.

He replied, "Now that you have found how to use the invocatory word of the spirit in its proper fashion, you are entitled to use these tools, which are the expression of the spirit of life, and of its return to incarnation in new forms. Both of these are part of the symbolism of yourself who is Set. He is the master of life, and the master of death. His power of going takes men to the stars, where Horus can only touch them through the sun.

"Take these tools, and make use of them in your rituals of the spirit, and their power will be multiplied greatly, to your benefit and the benefit of the earth whom you seek to raise.

"Now, let us go on with the story as we have begun it. Yesterday, we were about to explain the manner in which intra-human conflict on a large scale was introduced to the world, in order that men might learn of the power of Love-wisdom through the expression of its negative side, which is repulsion-conflict. By exhausting the possibilities of the latter in manifest experience, they eventually were and are being forced, individually and as a group, to come to the realization that the former is the higher expression.

"To do this was something you could not do yourself, as you knew in that time. For your own nature, being of the Will aspect, was too far from the natures of men to affect them directly. So, in this time, you decided to turn over the main focus of the incarnate work, the work in the world, to your alternate. Being of the Love aspect, in its Will subaspect, his expression was closer to theirs, and so he was better able to introduce that idea which would eventually result in the conflict you desired.

"How was this to be done? The symbols of the mother and the self-begotten son were already strong in the earth at the time we speak of, and had no further need of encouragement to continue their flow of force into the world. Had this flow been allowed to continue unobstructed, then man would not have advanced much further than he had at that time, living a natural life in a natural world. The association of the mother is too strong to be overcome without an equally strong opposing viewpoint being available.

The stars of night now had to be masked by the brilliance of the Sun, who is closer to man but less holy than her. But the sun is the soul, and the soul is what you sought to bring men to, through the harmonizing of conflict.

"This is where your alternate came into the picture, as the opponent of the forces of night, and the proponent of the power of Sol. Sol is of the second ray of Love-wisdom, as has been said before, and your alternate in his essential nature embodied that force, as has also been said.

"Even in those very early times, before the beginnings of civilization, it was known how men and women united to produce children. But the power of the father was seen to be merely a stimulus to a process that was inherent in the female, the manifest aspect of the Mother. Now the father, the male, had to take on his own power, and understand his own place as the key to power. In effect, the martial side of life, which no longer could fully express itself in the fight against nature, had now to be channeled into higher levels, where it could affect the course of men's minds and actions towards each other on a large scale.

"And so the first revisionists of the spirit were born onto earth, and developed, over a period of millennia, a current opposing the current of the mother. This was the solar current, with its symbolism of the sun who dies and is reborn, without the aid of the mother. In later days, this expressed itself in the temples of Horus, Osiris, and of the Jews and Christians. It was the system of hierarchical dominance, as opposed to the natural association and merger of abilities which was the hallmark of the mother's symbolism. Man fought man, following the ways he observed among the animals, fighting each other to establish which should rule, which should be the one to breed, and therefore to carry on his life into the future.

"This was also the earliest time in which the power of Saturn was raised up to Binah, figuratively speaking, and the power of the Mother cast down into Malkuth. The new philosophy denied her her place in the heavens, and put up the father, in the form of the authoritarian figure, the so-called "Alpha male", in her place.

"The religions of the mother were not cast down permanently in that time. For many ages, lasting into the dynastic times of Egypt, she again came to power for periods. But these periods grew shorter and shorter as the millennia progressed, and the periods of dominance by the father-gods became longer, until in these later days, in the late Hebrew, the Greek (to a lesser extent), and the Roman and christian religions, she has been effectively wiped out as a manifest power, even though her adherents and servants continue to do her work on earth. In fact, their work has been helped by her loss of mundane power, for her practitioners could develop their work in secrecy, and with their full attention, instead of being distracted by the needs of running a civilization. So her inner power, and that of her child Set, increased substantially at the same time that their outer power decayed.

"You will recall, from an earlier invocation, your memories and feelings of a time in the

early period of the Egyptian civilization when you and your opponent were both incarnate at the same place and same time. The place was a temple of the mother and son in the southern part of that country. At the time, you were incarnate as a woman, a senior priestess of that particular cult. One of the methods by which the cult tried to express the idea of the mother and son was in the way of having women have children fathered by their own children, or the children of other priestesses. In this way, they hoped to produce a son eventually who fully expressed the power of the mother, being different from her only in the one gene that caused him to be male. (They of course did not think of it in terms of genes, but came to a similar conclusion by direct observation of breeding experiments with animals.)

"In that particular life, the adversary in this contest, your appointed alternate for the eventual awakening of the Earth spirit, was incarnate in one of the bodies of these male children. But unlike most who resulted from such processes, and were conditioned by the teachings of the temple to accept their place in things (which was a good one for the times), he, from the first moments of his conscious selfhood, desired to be free of the influence of women. He disliked being subordinate to any being, and he perceived the women, being physically weaker than the males he saw in the temple and outside it, as being naturally subordinate to himself. Like the male lion with whom he later has identified himself, his will was purely to dominance of self over others, the innate expression of his perceived superiority to men.

"As he grew in that time, and came to his physical maturity, he was trained in the methods of the temple, in the ritual of uniting male and female for the purposes of the gods and the priestesses. His power was so great that he took the training much more rapidly than most, and by the time he was fifteen, he had accomplished the full training and become an initiate of the temple.

"But, despite his power and authority in the temple, due to his magickal skills, he found his new position even more aggravating. He saw his own abilities as superior to those of all the other templeworkers, and believed himself to be the natural leader of the temple. But above him stood yourself, his actual physical mother, as well as the head of that temple. No matter how great his accomplishments, it seemed he could never get away from your perceived dominance. This created great hate, a great force of the rejective aspect of love-wisdom within him. And he determined to overcome you by any means possible of accomplishment.

"Within the temple, as we have said, there were many young men. These were educated, and if found unsuitable for the priesthood were given honorable positions managing the affairs and properties of the temple. Many of these latter were also resentful, for reasons like or unlike those of your opponent. These he sounded out, with a proposition that they take over the temple themselves, and raise themselves up as its leaders. He found many who would go along with him for one reason or another. He also sounded out those outside the structure of the temple, the hunter and worker classes, and got many of the strongest of these to agree to his plan. Thus he obtained the forces needed to conquer the temple.

"In the night he opened the gates of the temple, and called in his assistants and conspirators. Together, they attempted to slay all those who came within their reach, so that none would survive to tell of their evil. But many heard the noise of their attack, and managed to escape through other entrances.

(Tactics was not one of your opponent's strong points, in that time or later times.) And so many lived to preserve the knowledge and warn other temples of the impending change. Many of those who escaped hid within the temples of other gods and goddesses, in other places, and as small groups within these temples preserved the symbology of the mother and son.

"Now, on the morning, this one called forth the peoples of the area, and declared from the steps of the temple that a new aeon had arisen, in which the elder gods were thrown down, to make place for the new, chief of whom was to be the Child of Victory, the conquering child, who he claimed to embody in himself. Thus was born the first of the "official" Sun-gods, he who later became Horus.

"You yourself were captured in that raid, by the express will of your son and adversary. And you became the first of the "official" victims of Horus, as your son sacrificed you to his new image of the gods.

"Note the irony of this, o scribe! In this present day, in that last life of his and of yours, did he again attempt to declare the aeon of Horus, and to absorb the intent of your will in this time into himself, thus becoming the one to reopen the earth to the stars. He even dared to adopt your own symbolism in his effort! The parallels between that time and this are exact, save that since you were in a male body this last time, he must needs take out his hate of women upon others in your stead. Nevertheless, his attack upon your being in that last life, through the magickal link created by your oaths to him and his organization, are a correspondence to his slaying of you in that earlier time. The gods laugh at him, as he stands before them now, exposed for the fool that he is in his failure.

"Yet much of good was accomplished by him, nevertheless. He never knew of your secret intent that events happen in just that fashion, in that day as in this. For Set, who is Achad, the Isolated One, who is yourself, does keep his secrets well (even from himself, if need be), hidden on the levels beyond the reach of those that he has manipulated for the development of man, and the raising of the Earth.

"Thus in that time did he serve your will by bringing the forces of conflict between groups to a new pitch of intensity, inaugurating the forceful development of the emotional and mental natures of man. And thus in this present time, through his will to succeed, and to be the opener of the stars for man, did he have to revive the very doctrines that in earlier days he did suppress. Thus again is he the tool of his own downfall, his actions against your body in that last life providing the shock that, when its recoil returned to him, knocked his own intent askew, and left him sitting on the

sidelines in this most important of times. All as you intended. For never could he see that in death was your victory, your opportunity to come again in another form and another place, to continue the fight for the freedom of men from the subjection of the gods.

"Thus also in those old days, when the priests of the mother and son who had hidden among the other gods' priests summoned up again in secret the force of your will, to continue the work. The many tales of Set returning in the god-forms related to other gods, only to be slain again by Horus, or by his successor Osiris, reflect the fact that no matter how hard he tried, in his many incarnations, he just could not destroy the intent of your work, nor could he make it his own. He attempted to control the world, through his many godforms in many nations, but the more order he brought about, the more disorder resulted. Thus did Set ever conquer Horus. Thus did the sacrificial victim become the god, while the slayer was bound away by his own acts. We laugh at him, laugh and gloat, at the great one fallen so low! Yet how could he expect otherwise, with his will bound to an ill purpose from the beginning?"

(All during this speech the astral area in which we stood echoed with huge laughter, and a feeling of immense humor, coming from some point not seen. As if the universe itself were greatly amused.)

"Now we are done with the tale that I am to tell, and the rest of the story of Set and Horus, and their works in the Earth, will be told by the last two of the Seniors, Ahmlicv and Laidrom, and by the Sun-King of the Tablet, Iczihal.

"But it might be good to explain a few things from your own life's recent events, to show how even in this time has Horus-Osiris attempted in his feeble way to interfere with your work.

"First, I would like to cover the incidents that took place in Indianapolis. First, tell the tale of the policemen, then that of the authority who employed you. Then I will explain for those who read how these fit with the story we are telling. Finally we will look at the dreams of last night, which are rather clever answers by the goddess to your questions, and also show a new bit of the symbolism of Cancer, as it relates to the work."

(I was still a bit ill this day, and tired rapidly, so I delayed writing the description, and getting the rest of the presentation until the next day, 4/20/86.)

After the completion of the invocations described in Touring the Earth Tablet, I was in Indianapolis on an assignment from my then-employer, the Federal government, to teach some new employees my job. I continued to work with the current instigated by the invocations during that time. Set first appeared openly as an operator in the work while I was there.

The incident with the policemen occurred the first day after Set announced himself. In the evening, I was in my room at the Hyatt Regency Hotel, room 1216. It was around

11:00 pm, and I had settled down to do an invocation of Set using my version of the VIIIth degree methods. I had also smoked some pot a while earlier for relaxation, and still had my supply out, but disguised from view by being in a plastic shopping bag from a local department store.

I had been doing the invocation for some few minutes, and had a strong feeling of being filled with the force of the god, when a loud pounding came from the door. I went to the door and opened it a crack to see who was there. What I saw was two policemen, one with his hand on his gun and his thumb on the hammer, and several persons behind him in medical green clothes. All of them were looking at me as if I were a particularly obnoxious laboratory specimen they were about to dissect.

The cop with his hand on his gun told me to open the door and let him in so that he could ask me some questions. I asked him to explain his reasons, but he refused to give them. I then told him to wait while I put on some pants. But as I moved to close the door, he pushed against it and forced his way into the room, followed by all the others with him.

Since there appeared to be nothing I could do about his forced entry, I got some pants on, and turned to question him about his purpose. He did not answer, but started grilling me about what I had been doing that evening, whether I had made any phone calls, who I had seen, where I was from, and what I was doing in Indy. I answered every question responsively, as seemed prudent, and repeated my demand for information after every question. Meanwhile, his partner looked around the room, not touching anything, but obviously looking for something actionable. The second time I protested this, he came back and stood by his partner.

After about ten minutes of this grilling, the cops turned and left, followed by the others, still with no explanation given. The next day, I called the hotel management to protest this treatment, and the lack of hotel security personnel on hand to protect my own interests. After checking with the police, the manager (who had never been informed of this impromptu raid) called back to explain that the cops had had an anonymous call saying that someone was going to suicide by jumping off the twelfth floor balcony of the hotel. Since I was the only person living on the twelfth floor that day, the cops had made a beeline for my room, on the idea that wrong action was better than no action.

The second incident(s) involved my relationship with my employer. One day in class, I had been asked some questions about matters of import to new employees, such as the promotion possibilities, chances for raises, working environment, benefits, etc. I had answered these questions truthfully, saying that promotions were becoming rare, salaries would continue to stay far behind the national average, benefits were being rapidly eroded, and that the pensions system was clearly headed for dissolution.

Naturally, this caused more than a little upset among the local management. They wanted me to tell the trainees that everything was all right with the government, and that they could expect all sorts of great and wonderful things to come out of their work. I told

them that if they wanted to have fairy tales told, they would have to do it themselves, and that I would in the future refer any such questions to them.

About a week later, I was talking with the local manager, who appeared to be a nice person as an individual, afterhours at a local restaurant-lounge. She had asked me what my true feeling about the agency were, and after getting her assurance that my answers would be held in strictest confidence, I told her exactly what I thought the problems with the agency were, and that the problems came from the very top management.

The next day, I found that not only had she not kept the confidence as she had sworn, but had immediately called the regional commissioner and blabbed the whole thing. The commissioner came down, along with one of her assistants, and I found myself in a good approximation of a star-chamber proceeding. No, more like the Inquisition, at least in atmosphere.

They had gathered, I was told, to decide whether a person of my clearly heretical views, who had dared to actually criticize the gods of the agency, had any business teaching the minds of innocent young trainees. They first discussed my comments to the class about benefits, trying to convince me that I was wrong. When I countered by quoting substantial evidence in favor of my statements, in the form of the documented actions of their own superiors, and of the current administration, they gave up on that tack.

Then they went to work on the comments I had made to the manager. These, they said, were the worst form of heresy, and the only way I could get back into their good graces would be by recanting the whole thing in writing, and apologizing in person to those I had mentioned. The fact that the information was given in strictest confidence, and they only knew about it through the actions of an oath-breaker made no difference to them. If I said it once, I could say it again in the future, with more damaging effect to their reputations, particularly that of the commissioner who headed this panel. I declined to do as they told me to do, and matters rested there for the moment.

Two days later I had the misfortune to contract pneumonia from the usual nasty Indianapolis winter. I called in sick, and mailed them a statement from the doctor I had seen saying that I would be too ill to work or travel for at least ten days. On Friday of that week, two minutes before the close of business, I got a call from the lowest-ranked person on the office's management team, telling me that they were cutting off my per diem as of noon the next day, and I was being reassigned to my home office.

I protested that I was too ill to travel, and asked that it be extended. In fact, I was running a 103 degree fever at that moment. I was told that everyone authorized to make that decision would be out of town until after the end of the next week. I was also told that they had already called the hotel and told them I was moving out.

So I ended up driving 500 miles, in half-hour segments so I could rest, half delirious with fever, in the middle of winter. Being forced to do this added at least two weeks to the time it took to recover from this illness. It also lead to my rapid resignation from that

organization. I'm too stinking proud to work for scum like that.

Liansa's comment: "The meaning of these two events in the light of our tale here should be fairly clear. It was a last-ditch effort by the forces of Horus-Osiris to get you off the path of your destiny. Government is of course heavily Osirian, since Osiris was a black god, and black is the color of Saturn, and of the astrological Capricorn, which rules government.

"Two attempts were made. These reflect the usual actions of the Horan-Osirian powers towards individuals, and they expected you to react in the usual way, giving them something they could use to either hang you or put you back firmly under their control.

"The policemen are enforcers of the authority of the government, their powerful arm. So long as police exist, it is possible for the group that controls them to say 'Do what we want or we will kill you'. All government, no matter where in the world you look today, is based solely and deeply on this principle of forced obedience. Not one of them, not one anywhere, is truly responsive to the will of the individuals over whom and in whose name they claim to govern.

"Had the force of the Osirian current had its effect on the anonymous mentally ill person who made the call to the police a little earlier than it did, then it is quite possible that you would have been caught smoking pot, and the amount you held on you at that time would have been sufficient for a long prison sentence.

"But, as is usual, the forces could not act quickly enough. Never is a government really able to control events, no matter how hard it tries or oppresses its people. It always and only reacts to what is forced upon it. The self-styled "rulers" of the lands think they are the top of the heap, but in fact they are whores, dishonest ones at that, incapable of initiating anything truly new into the world. All they can do is take what the world throws at them, and try and twist it to their purpose. But never do they catch up. Always, Set is one step ahead of them, creating new things to disorder their system faster than they can control them. This delay is inherent in the force of Saturn that they have co-opted to their own purpose, though they never realize it. Thus in this case, the force of Set within yourself, making you stand up to the police instead of quaking fearfully as they had hoped and expected, countered the force of the Osirians sent to derail you again.

"Similarly for your confrontation with your employers. You had already had a full exposure to Set's force, and nothing their little bureaucratic minds could do, filled as they were with the fear of ruin by their superiors, would have caused you to go back to their way of doing things. Again, it was too little, too late, and so will it always be.

"Now, you took this force of Saturn that had been sent at you, and used it in the way it was intended to be used, in the beginning of time. Saturn truly relates to Malkuth, as the barrier between the Tree of Life and those realms that lie below it, with which none of any spirit will deal. Being Malkuth, he relates also to the crystallization or outward expression of the inward will. And so did you use it, crystallizing your decision to quit

their ways and go your own, which had been building for some time.

"It was no accident that the forces came at you just as Set, who is Achad, who is the core of yourself, appeared on the scene. The actions of light, until they are firmly established in the person, always generate an opposition. It is natural that this be so, and also convenient, for it forms a sort of final test of the effectiveness of your work. Had you not actually succeeded in your intent in the Earthworks, then these things would not have appeared. So even the shells unwittingly have acknowledged the appearance of the new master, and again shown themselves to be the inferior.

"Now as to the dreams, I will summarize them to save time. You had invoked Nuit to find out the key to what I was trying to say, the concept that would allow your intuition to understand it whole. The first dream was short, and only one image is of relevance to our discussion here. In it, your mother handed you a key, in the form of a small red obelisk or menhir. You discovered that this key was to a car. But rather than going directly into the keyhole of the ignition, it went into a loop that allowed it to be used as a lever, like a torque wrench, to start the car.

"The mother is obviously a symbol of Nuit, as you have already interpreted it. The key is a form of the pyramid, representing the path of Shin, which connects Kether with Tiphereth in your system. The loop it went into is the yoni, here representing the lower aspect of your being who is the scribe.

"The car is a form of the Tarot card The Chariot, since an automobile is a vehicle which is powered by the elements. That is, it moves by burning (fire) in a vaporous form (air) a liquid (water) derived from the ground (earth). Exactly as the chariot of the card is drawn by sphinxes of the elements. So in all, this image indicated that the key you sought is to be found in the union of spirit-fire with its opposite, in the sign of Cancer.

"Just to drive in the point, you were caused to awake from the dream at exactly 4:18 am. And the invocation was done on 4/18. The significance of the date did not occur to you until you saw the time at which you awoke.

"Now Cancer is a water sign, and therefore has to do with distribution and dissolution of things in some fashion. In the context of this story we are telling, we will look at it in a slightly different fashion than it is usually interpreted.

"In the normal interpretation, Cheth, Cancer represents the dissolution of the lower self in ecstatic union with the higher spirit. With the lower self gone, the bodies of the person that live below Tiphereth become a shell, like the knight's armor, that is empty except for the spiritual forces, with no real personal self to be seen. This is in accord with the traditional astrological interpretation of this sign except that it is on a higher level.

"The dream was in part an acknowledgment that you are achieving this level of union in your work with Set/Achad. You are almost ready at this point to reverse yourself and acknowledge that you are indeed as we have presented you to be, in the Earth Tablet

working. Already, your magickal memory has opened widely, and you have had many glimpses of your other lives, as they relate to your overall work and your work in this time and place. These will continue and improve in clarity and precision as you progress.

"But as I said, the dream was also the answer to your question. Remember that your purpose at the time we have been speaking of was to generate a counterforce to the Sirian force you represent in the earth, so that by conflict men would come to understand the causes of conflict and learn eventually to establish right relations among themselves.

"So look at the symbol of the sign of Cancer. It is made of two lower-case sigmas, one turned upside down and pushed so that its tail is below the body of the other. The uninitiated astrologer often says that this is a picture of the claws of the crab, but this is not the case. The initiate frequently associates it with the symbol of yin-yang, again associating it with the merger of opposites.

"But it is also a glyph of the whirlpool, which is a concentration of water into a distinct form within a larger sea of undifferentiated water. The whirlpool is a shell-full of air within the water, again relating back to the Tarot card.

"Consider how a whirlpool comes into being. It is caused by two currents of opposing vector sliding past each other. The friction of their passage transfers momentum, changing the vector forces along the interface so that they turn and become circular in their movement. Your satellites have photographed any number of these whirlpools where the Gulf stream goes past the main body of the Atlantic along the east coast of your land.

"In this case, you needed to generate such a whirlpool, a vortex (to use the magickal term) in the mental and emotional levels of being, so that the spirit could find a way into those levels. It is fortunate that you had the ideal method of doing so immediately to hand, or your work would have been much more difficult than it was.

"Remember that you yourself are of the First ray of Will, and the sub-ray of Love-wisdom, represented by the term 'love under will'. Your alternate is of the Second ray of Love-wisdom, and the sub-ray of Will, so that he might be termed 'will under love'. So the vectors of your individual forces, along one dimension, are exactly opposite to each other.

"Your own force, as I have said, was already firmly established in the minds of men at that time, between seven and eight thousand years B.C. In order to generate the conflict you desired, so that man might become conscious of the gods while in the body, you merely had to give your alternate his head, and allow him to attempt to fulfill his own plan within the world. Naturally you did not tell him of your real purpose, but held it concealed on levels he could not yet reach. Remember your origin, and what we have said about your level of achievement at the time you were first called to the Solar

system.

"Rather, you put a different face on it, one he would find believable. In a conclave on the inner planes around 7000 B.C., you informed him and his followers that it was your will that they take over the next part of the work, and do it according to their own ways. The reason you gave was that you had realized that your own type of force, the First ray, was too far from the consciousness of men to be effective, and also too dangerous to be allowed into the world in its pure form. You said that it could only cause destruction if introduced at this point. Your opponent, expressing his usual Second-ray faults, believed you implicitly since your words fit with his own evaluation of the situation.

"For two and a half millennia, you allowed them a free hand in creating their works. You effectively withheld yourself from action on any large scale, although you continued to support fully those who followed your way. But you made no effort to expand your power base on earth, and allowed your alternate to create in the minds of men those ideas that would eventually cause a flow of power along his own lines.

"He introduced conflicting ideas along two lines that affected yours directly. First, he emphasized the group over the individual, encouraging the subordination of the soul to the purpose of the group. Second, he introduced the concept of hierarchical status, of relative individual value, to man. That is, he encouraged men to think it natural that one who is stronger than another, either physically or spiritually, should dominate and control the other's actions. Together, these concepts eventually resulted in the form of top-down imposed structuring that is common to all the civilizations on earth today, with only small groups actually attempting to operate on a basis of your own concepts, which are the sanctity of the individual will, and the cooperation of men for mutual benefit without coercion.

"His current was in effect an overlay on yours, and your own current was in line with the memories of the "Golden Age" that all men sense in themselves, so there was never really a chance that he could overturn your own current on any level higher than Tiphereth. Too many individuals would be subconsciously sabotaging his work, even as he did it. This naturally occurs in any situation where imposed restrictions take too much away from the individual. Also, biologically, the human body is suited on an instinctive level to working in groups no larger than thirty or forty persons, which was the natural size of human communities for most of the evolution of truly human bodies. Thus in larger groups there is a natural tendency towards splintering and separation which acts automatically against imposed forces. Every government that has ever existed has eventually succumb to their own largeness. The larger the group or organization, the more unconscious sabotage occurs, and the more likely it is that it will come to the end of its existence. The rapidity with which this occurs is inversely proportional to the degree of freedom the group allows its individual members.

"Now in this current time we are attempting to redress the balance, bringing the sanctity of the individual back into the minds of men, as the forces of Aquarius come into appearance on the lower planes. This force is associated with the voluntary association

of individuals in groups, on the basis of mutual need and interest. Thus it is suited to our purpose, as is the energy of the sign's ruler, Uranus, who represents the principle of individuality, or the destruction of imposed groupings.

"The force going out of manifestation, that of Pisces, is associated of the dissolution of the individual into the group. Through its ruler Neptune it relates to illusion, false prophecy, Maya, inchoate idealism, etc. Thus the popularity of the Big Lie, and of emotional manipulation as tools of governance among the predominantly Piscean governments of the world. Through its other ruler, Jupiter, it relates to the idea of kingship, of order imposed by fiat or decree that is characteristic of such governments, no matter their supposed philosophical base. Note also that Mercury, intelligence and knowledge, is in its detriment in Pisces. Hence the common demands by the hucksters of the Christian churches that man put aside his intelligence and have Neptunian "faith", and mindless obedience to the Jupiterian rulers of the churches. Contrary to this, Mercury is exalted in Aquarius, and thus will knowledge overcome superstition as the currents of the sign takes over from its predecessor.

"Our work and yours, o beast, is to help man in the transition to life based on knowledge, on gnosis, by providing invocations and a system of symbolism suited to the consciousness man will have to adopt to deal with the incoming age. The rituals and invocations will be given as your sight develops to the needed degree of clarity to read your own library on the inner planes directly, instead of through the picture-book representations we keep for the less well developed.

"That is all we have to say about this, except to say that the other dream you had, of a man breaking into your room while you examined a handful of jewels, was merely a reminder. The big man is of course the cop who broke into your room. The jewels in the hand relate to the VIIIth degree working you were doing at the time, with the colored gems representing the chakras you were stimulating.

"Now I am done, and you need not invoke me again, save when you desire my assistance in some matter in the future. Tomorrow or the next day, you should invoke Ahmlicv, who will show you the tasks you put yourself to, while your alternate was working his will within your secret design.

Ahmlicv, Senior of Mercury in Earth.

Invoked 4/23/86 4:54 pm

The vision opened upon a region of air, light blue in color. Ahmlicv appeared. His likeness was of a stocky youth, wearing a robe-like garment that appeared to be covered with round, overlapping scales of a silvery blue color. He wore on his head a crown with small wings, on which were engraved the sigil of Mercury, its astrological symbol. His left upper arm was horizontal at the shoulder and cocked forward about forty-five degrees. His left forearm was vertical, with the hand open and the palm facing forwards. His right arm was held down and slightly behind him. I could see the end of a

wand of some sort in his right hand. It looked like a caduceus without the entwined snakes. His skin looked the color of buckeyes or chestnuts, perhaps a little lighter.

My viewpoint revolved around him until I could see that on his back he had small wings like the typical Christian depiction of an angel.

I did the signs of Set and of LVX. He responded with LVX, the Set's sign, then the fire sign, and then the sign where the arms are held down and out from the sides at a 45 degree angle.

He said, "I greet you, o mage of earth and fire. Let it be that we become one, in the telling of this tale of the earth and her masters.

"Now, when you left off with Liiansa, you had come to the point where you had turned over your main work to your adversary, so that his more congenial force could produce in man the sense of conflict between individual and group that has been the source of all the conflicts of mankind since. At the same time, though, you were taking on another aspect, that of Thoth, so that you could produce a tendency to upward motion to add to the cyclic nature of the conflicts generated. That is, you sought to ensure that the conflict would result in upward progress rather than becoming stasified in a circulating current.

"This was to be done by enhancing the knowledge of mankind, and causing his mind to look ever towards the new things possible in life, rather than backwards towards the golden age. If the force of your adversary had been left to itself, it would have caused a regression to those more primitive conditions again after a short period of conquest.

"Now on the first plane of this system, that which is represented by Kether in the Tree of Life, and the highest of the seven planes of the Bailey system, you caused to be formed an image of the god Thoth, as the god of wisdom and knowledge. This expression of your will you then brought down into Chokmah, so that it would reflect your will rather than embodying it. Thus the lunar aspect of Thoth was born, even though this was not the strongest of his aspects. But knowledge had to be represented as complete in itself, not tied to either of the conflicting forces, and so it required both a male and a female aspect in one.

"In one sense, Chokmah is male, in that it balances the definitely female character of Binah, but in another sense, it reflects itself into Tiphereth as the son, and is in itself the son on a higher plane, uniting in itself the femaleness of Binah with the initiating impulse of Kether. As the son, it balances male and female, as Thoth balanced the conflict between Set and Horus, so that neither would ever win in their perpetual battle. This legend reflects your intent exactly, as does his role as one of the Lords of the Balance in the Tuat. Knowledge had to be seen as impersonal, not tied to any one condition or philosophy.

"Now, in those old days, you caused to be created through the other Knights the

Temples of Thoth in Egypt, and his correspondence was shown in other lands around that same time, give or take a thousand years. Remember, a thing established on the inner planes can only manifest in a particular area of the world when the zeitgeist allows it, so the time differed from place to place.

"Most of this work was not done directly by the Knights, for the Earth already had a full complement of adepts of the fifth ray of Intellect, ready to go into action in this very way. The intellect aspect would have been part of the earth whether or not the events leading to her hiding had taken place, and so she had the appropriate kinds of workers available. The part of the Knights and yourself was to determine the time at which they would start to work with full force within the world, and the form of manifestation that they would take in the human kingdom. Thus your manifestation of the image of Thoth caused the initiation of this cycle.

"Up to this point in history, about four thousand years before the dawn of the Christian era, mankind looked at knowing primarily in terms of the passing on of skills. That is, knowledge of how to do things was considered of primary importance, and other knowing was considered useless by definition and was not kept. There were exceptions to this, as there always are, but on the whole, this was the condition that prevailed.

"Now you had to show that knowing for its own sake also led to things of value. So the introduction of Thoth as a god was intended to turn the zeitgeist in this latter direction. Men were now beginning to develop the abstract mind, and those who incarnated with strong minds had to have some sort of symbol on which to support themselves, so that they would not allow their minds to become subordinate to the conceptions of those less-developed persons who made up the majority of humanity. If Thoth had not been there, then peer pressure would have distracted them from their true purpose into less productive lines.

"Now, the essence of preserved knowledge is in the symbols by which it is preserved. Word-of-mouth transference of knowledge is limited, even in those societies where guilds and work groups had formed to preserve particular sections of knowledge. There is only so much that one man can hold in his mind, and word-of-mouth transference inevitably leads to a situation in which some knowledge is lost with every generation. New things come into being, but old things are lost at the same time.

"Writing, the preservation of words in a concrete form, which can then be read by many men, is a superior way of doing things, as all men would nowadays be willing to admit. Without writing, man could never have developed the kind of society that he has now. If writing were to be suddenly removed from the world, all would immediately collapse back into barbarism.

"So the essence of this new tack was to cause to be developed in the minds of men the idea that symbols could be made for ideas as well as for experiences. Up to that time the symbols available were mainly intended to express in visual form the experiences and perceptions associated with a certain god, or a certain state of mind. Now man had

to see that words themselves could be made into symbols, and that these symbols could be understood by all, and not just by those who had had the experience.

"Into the minds of men, then, was forced this idea. And many responded to it in many parts of the world. It did not take any incarnations of masters to produce the effect, although many did incarnate. Men alone and without aid from the masters and Knights were already of a level of achievement that they could do the work on their own, given the original impulse to do so. This latter way was preferable, because then the new idea became directly incorporated into the zeitgeist, where if the masters had tried to introduce it by themselves, it would have been adopted much more slowly. Even as it was, many men considered writing to be a magick on the same order as the powerful rituals of the priests. And so it was, and is, but it is a magick that can be used by any, not just those of talent.

"To be certain, writing was in the beginning mainly the property and secret of the priestly classes. But once introduced, it could not be withheld from man. Like the physical Mercury that is named after the god, it flowed outwards and downwards through the classes, sneaking through every available crack in the priest's security. And once it became known, and the advantages seen in such mundane pursuits as the tallying of stores, then the demand for persons who could write became so strong that the priests could not do other than train many and release them into the world. Thus came into being a new category of man, the scribe, of whom you have in part chosen to be an example yourself in this life.

"The scribes, the masters of letters and numbers, the translators of fact into symbol, have been the mainstay of every civilization that has had them since that time. Through their works, the knowledge of man has grown, not exponentially, but at a rate that is much more than geometric. If we were to chart the amount of accumulated knowledge available to the race since the dawn of consciousness, for most of the race's history the line would barely be above the baseline. But with the introduction of writing, the line suddenly curves upwards. With the invention of paper and ink, and its spread through the world, the line began to approach the vertical. With the introduction of easy methods of reproduction, the line immediately passes through the top of the graph and out of sight.

"In this present time, the number of book-equivalents of information produced yearly has come close to equaling the number of people alive in this time. No one, not even the most intelligent, can possibly comprehend all the knowledge that is produced in a single year, let alone during a man's whole lifetime. The universe of the knowable has become as effectively infinite as the physical universe from which knowing sprang. Man has created out of himself a new world, one in which he is the true ruler, and none of the lesser orders can equal him. He has indeed become a god by his knowing, and even the least of those who know is guaranteed a place in the universal work of consciousness.

"Strangely, man has not yet realized, on a broad scale, that this is the case. Most still

seem to think that they live and move in a world of facts, that can be checked by reference to the world they can see and feel. But this has not been the case for many centuries. It is fair and valid to say that today, in the developed countries, the number of persons who live entirely within the world of factual experience amount to no more than five percent of the population. Even in the least developed countries, where writing is not the property of the masses, less than twenty percent of those alive could be said to be in this category. The rest of them live more and more within the world of mind, of concepts, and the manipulation of concepts takes the greater part of their lives. Without realizing it, man as a whole has raised his consciousness out of the living world, and taken the first three initiations in the process. That is, the initiations corresponding to 0=0, 1=10, and 2=9 in the cabalist systems.

"There is no man alive today who has not taken at least the 0=0 initiation, and the vast majority have taken the 1=10 initiation, and now live their lives with their consciousness focused on the astral/emotional level. That they have done so unconsciously and as a part of the great upward movement of the consciousness of the race-being does not in any way lessen their achievement. Mankind is now initiated.

"Thus it becomes necessary in this time that men learn those techniques and viewpoints that will enable them to control their emotions, and to live focused on the intellectual level. The methods to do this have been available for many centuries, and in this present day have more or less become public property. Anyone who has need of such can easily locate the needed materials in any library or bookstore. Most men can figure out the needed techniques without any help at all, by the innate power of their minds. All it takes is the desire to do so, and a little persistence.

"In the coming centuries, even this amount of effort will become unnecessary. As the intellectuals of the race become a larger portion of the population, and true thinkers appear in more and more areas of life, the needed perspective will become an inherent part of the zeitgeist, and will be absorbed without effort in the process of growing up.

"All this, from a few men scratching marks in clay! And now we have reached a point where even the symbolic equivalents of factual events are becoming of lesser importance, and ideas about ideas, and about thinking, are becoming more important. Meta-thinking and meta-language are rapidly being developed in this present time, and within a few years, probably within the lifetimes of many alive now, the structure and properties of the world of thought will be as familiar to man as the physical world in which he lives.

"And as humanity as a whole rises through the planes to their new focus in Hod, the task of the adepts has also been raised up a level. In the early days of man, when you first called the souls of men into matter, the task of the adepts was to bring about a fusion between the astral world and the physical world. And this task was the primary task for many thousands of millennia. Then, in the early days after the end of the glaciers, the task was to develop the astral powers of the race, to teach them to become the masters of emotion rather than the subjects. This was accomplished on a large

scale by the end of the Egyptian dynastic periods, well within the times of recorded history. And since then, up to the present day, the task has been to fuse the intellect with the previously-fused spheres. In the last three hundred years, the task has gradually been shifting, so that now, and in the immediate future, the task of the adepts with respect to humanity as a whole is to teach man to unify the three lower spheres, and to put them fully under the conscious control of the individual, making him a fully integrated personality. This latter task is in process, parallel with the fusion of mind and emotions, and should, if things go as foreseen, be accomplished for a large part of the race by the end of the next five hundred years.

"There will always be some, a large minority of men, who do not achieve full fusion within the limits of this current humanity. These people will act as the brain of the race-being, the material expression of the ideas of the race, subject to the direction and will of those who have achieved higher levels. Hod and Netzach must balance, and these will act as Hod to the Netzach of the integrated personalities.

"At the same time, this upward progress of the race as a whole has opened up new horizons for the adepts. Since humanity is so close to full fusion of the lower levels, the adepts can now concentrate on the development of the middle levels of the tree, from Tiphereth to Chesed, which make up the soul of man. More and more as the years progress, the adepts will concern themselves solely with events on these levels, and the fusion of these levels with the lower ones. No longer do they have to spend most of their time leading the blind majority of men to their destiny. Man will be able to be self-determinative in the best sense, and will be able to develop his own methods of right action within the world, within the limits and specifications given by the masters.

"It will be more common in coming centuries for adepts to work in their natural field of expression. And humanity will shortly come to accept that these adepts are doing something valid for the earth. What, even today, seems to be an area of blindness that men fear and misunderstand, will shortly become accepted, and will seem no more peculiar to society than a man who specializes in some little-known area of knowledge or science. Persecution will become a thing of the past, as the emotional types gradually leave incarnation, and the mental types suited to the incoming Aquarian energies become more common. Man will change his society so much in the next two hundred years that any true predictions we make now would seem fantastic and unimaginable.

"This is another reason why your own theme, that of the advantages of reincarnation to the willful traveler of the Path, becomes so important at this time. As the changes in society become ever more rapid, the need to gain new bodies adapted to the zeitgeist of the times will be ever more vital. Man must be able to see that if his present physical, emotional, and mental bodies are no longer able to adapt rapidly, he has the option to drop that body and reincarnate in a new one, without loss of purpose, and without developing so-called "bad karma" as a result.

"The only reason why suicide has ever caused bad results for a person is that he

believed it would do so. The sense of sin in the western cultures, and the false view of karma in the eastern cultures, created a mind-set that drew limiting energies to the person. He was punished for suicide because he believed he would be punished.

"Death is every man's privilege, if I may quote your favorite scribe quoting someone else. As the truth of reincarnation becomes self-evident in the next century, the idea that suicide is a sin will gradually fade, and men will laugh at the naivete of their ancestors, fearing to kill themselves and get a new body, when they had so many times an advantage in doing so.

"The false view of karma, which says that man is forced to compensate for past acts in a current life, must now be taken from man. The true view is as you have stated it. The acts to be done in any life are under the full, willed control of the incarnating entity. If he chooses not to learn fully of a particular perspective on existence, by looking at all sides of it in the compensatory process that has been called karma in the past, then he need not do so.

"At the point where man chooses his new body of manifestation, nothing controls his selection but his own conscious choice. Those who say this is not so are liars, or self-deluded fools. The will of man is greater than the false limits put on him by incarnate minds, and no act of any sort on the physical plane can force him to incarnate in a particular way in any future life.

"However, this truth does not give license to run roughshod over other men. All men have this freedom equally, and revenge is a well-developed concept in the minds of men. If one acts too cruelly towards one's fellows, injuring them without option of defense, then that one may find himself in his next lives surrounded by those who are intent, by their own wills, on making him suffer.

"Consider the case of he who was Hitler, in that recent time. Since then he has attempted to reincarnate seven times. Each time he has selected a body without the defects that caused him to be as he was in that time. But he erred in making the Chosen of God his victims, for the memory of that people is as long as their history, and they never, ever, forget an injury. In each lifetime since then, he has been murdered at an early age, in a cruel fashion, by the will of those who can not forgive. When they will allow him to live as a man again can not be said, for as yet the hate of those who stalk him has not been poured out fully.

"Therefore, it is best, from a practical standpoint, to not seek to injure others, without allowing them an equal chance at yourself. When such is the case, all involved will usually feel that the fight was fair, and will not seek to follow from life to life for revenge. This is true even if the incarnate self feels he will never forgive. For the non-incarnate self, freed from the pain of events, can see with a truer perspective and act accordingly.

"'As brothers fight ye!' So says Liber Al, and so say I. Let each accord the other his place and will, and where wills appear to conflict, let the fight be as among equals, for

the pleasure and challenge of the contest, and not for perceived gain of one over another.

"Now, I have done with my part of this narration which is to be the book of the seniors of Earth, and have no more to say. But I perceive that, as with my fellow Seniors, you wish me to state my nature, and the meaning of my name.

"He whose book you have recently obtained is a talented individual, and worthy to explore the realms of Enoch. But as is inevitable with a work so broad, errors creep in. He has been fairly accurate in the definition of my fellow's names, but in the case of my own he is in error. My name does not mean 'most ancient one', as he says. Rather it means, 'youthful in all the ages'. Thus I have carried the spirit of Mercury, the god of youth, in the Earth through all the times since the beginning of the planet. And so will I until the end. I am the fresh green buds of spring, as they come forth full of life, green from the rains of Pisces and the warmth of Aries, and the nourishment of Taurus. I am the principle of new growth in the world, of new things come to lighten the lands after the time of darkness. I am also the principle of relative value, and of the objectification of thought. Thus it was my force, acting through the adepts of the fifth ray, that caused the concrete mind to be developed in man under the will of the Knights and masters in the Earth.

"Your own group had little to do directly with the development of the concrete mind in man, save that your efforts caused the time of its development to be set forward by many thousands of millennia. Had the Earth not closed herself, and set the Knights to direct her course through the dark times, then man would have remained upon the inner planes, and mind of my sort would not have come until far in the future. Fortunate is man that he has been put under the hammer of the gods, and forged into a sword to cut the earth from the ties of her past! Fortunate is he to have been tortured as the ore is tortured to get the pure metals out, and fortunate is he that his metal proved good in the eyes of the Knights, and of their brothers the gods. Now let that sword be drawn from its scabbard, and let the Knights direct that sword against the ties that bind the earth into her sleep in the womb! And praise unto the adepts of the gods, in all their forms and functions, for they have been an acid to leach from the ore the last pure drop of metal, and a flame to make from that metal a weapon fit for the use of the gods!

"Now I am done, unless you have more questions, o mage of fire and earth."

I had no questions, and so gave him license to depart.

Laidrom, Senior of Mars in Earth.

Invoked 4.24.86 10:45 am.

The vision opened upon an air of a steely-blue color. Laidrom first appeared as a roman centurion, with back-and-breast armor, a small circular shield in his right hand and a sword held point upwards in his left hand. Upon his breast armor there were the sign of

Mars and the enochian sigil of Earth. He wore a short black tunic under his armor, and shields on his lower legs. As I watched, his image transformed so that the armor became a long leather apron, the sword became a chisel, and the shield became a hammer. On the breast of the apron were the signs of Mars and the Tau-cross, the former above the latter. His hair was a red shading to gold where the light hit it. His skin was of a dark red color, as if he had a sunburn over a tan.

I did the sign of Set and LVX. He responded with Set, LVX, and then raised the hammer over his head and brought it down in a swift motion.

I asked him to begin his presentation. He said, "It is not yet time for us to do my section of the presentation of the seniors, o mage of earth and fire. For there is some other work for you to do in this time that is more urgent. I would suggest that you do the invocation of spirit, and then use the word you have been given to invoke the spirit in its sub-aspect of fire, the last letter of the word. This is important, and should be done asap.

"But while we are here, I should clarify the meaning of my name so that this does not distract you in the other work. My name means 'first among the third angle's conscious powers'. That is, 'L', first, 'aai', among, 'd', third angle, 'r-om', with 'om' meaning consciousness or understanding, and the 'r' being a symbol, a contraction of the enochian word 'rahe', meaning 'willfulness' or 'directed power'. Thus, they combine to show the meaning I have stated. Now go and do the invocation of the word and return."

I saluted him and left the vision.

I recited the first key, and vibrated the word. I visualized the pyramid, which has three sides of the element of spirit, and the left-hand, west, side of fire. I entered into the pyramid and waited, vibrating the name with a will to attract entities who could explain the nature of the square to me.

A column of light appeared in the center of the pyramid, and began to expand, filling the whole interior with light. But the visions stopped at that point.

I sensed that the true intent was that I prepare myself for my visit with some other magicians the coming weekend, by balancing myself as much as possible under the current transits of Uranus and Saturn to my astrological pattern. This was so that these powerful forces would not interfere with the events of the weekend.

4.30.86

I invoked Laidrom with the usual methods. He appeared this time in the guise of a Knight, with a dark brown horse at his side. He had his sword in his left hand, and a small shield in his right. The sword was held upright.

I did the signs of Set and LVX, and he answered with the same, followed by the sign of fire. I tested with the pentagram of Earth, which made his image brighter.

Now he mounted his charger, and rode towards me.

As he passed, I was drawn up onto the horse behind him. He said, "We have far to go today, so I have brought this mount to make the way go faster. Observe as we go, and tell what you see."

He gave the horse a kick with his heels, and we were off. The first place we came to was a dark plane, with the sky above it lightening with the dawn. On the horizon ahead of us was a tower outlined against the sky. As we came closer, I saw that the tower was cylindrical and did not have any buildings attached to it. We rode into the tower and came out upon its battlements. Here Laidrom said we should dismount for a moment.

On the plain below, I saw a number of small dark creatures scurrying about. Closer examination showed them to be scorpions. They dressed themselves into ranks, and turned to the tower. I saw them raise their claws in an imitation of the sign of Set. Then they rose upon their hindmost pair of legs, and gave a fair imitation of the signs of LVX.

Observing them, I asked Laidrom of the significance of this place. he said "These are the ranked powers of the sign of Scorpio, which is Set's sign. Though we are in the earth tablet, we have come here as the first step on today's journey of discovery. For the powers of Set are your own powers, and must be invoked and absorbed before we pass on to other places. I bid you, go down among the ranks, and accept their salute."

I mounted the horse, and rode down the tower and onto the plane, drawing up before the first rank of the scorpions. There I dismounted and went forward.

The lead scorpion, who stood a half-length in front of his fellows, came forward and placed his left claw into my right hand. Thereupon his sting jetted forth venom, covering both the claw and hand. They melted into each other, and then the scorpion melted into my astral body. I felt a thrill of power as it did so. The other scorpions came forth in turn, and each did the same. There were seemingly endless ranks of the beasts, but the process took only a few moments of time.

As I absorbed the ranks, there appeared about me a storm-like charge of power, filling out my aura with its force. I could see flashes like lightning bolts along the outer shell of the aura, and a whirling wind sprang from nowhere bringing with it rain and thunder. I myself changed as the power increased. My skin turned a dark olive color that looked almost black in this half-light, and I felt myself changing into the image of a man in the short kilt and collar typical of egyptian deities. I requested a mirror, and saw that my head had become the head of a grazing beast of some sort that I did not recognize. The skull was long and ended in a horse-like muzzle. The ears were small, and in the position the head was held on the body they were above and forward of the horns. They

twitched in short arcs. The horns went out horizontally from the sides of the head, and then curved upwards. Each was about the same length as the thickness of the head. In my right hand I held a staff of life, a phoenix wand, and in my left hand I held an ankh.

Now the mirror vanished, and I was again on the plain, which was now almost empty of the scorpions. One or two of them were headed out over the horizon, but I did not pursue them. I turned to the horse and saw that it had also changed. Where before it had appeared as a knight's horse, thick-bodied with strong legs, suitable to carry a great weight, it now had more the aspect of the arabian type, a racer rather than a charger. Its mane was lifted up in spikes, as if an electric charge were held in it. Its skin and hair was now black in color, instead of the previous brown. The horse gestured with its head in a way clearly intended as an invitation to mount. I did so, and the horse returned me to the parapet of the tower. There, Laidrom mounted again, and we took off into the sky.

As we passed on, he said "Now you have absorbed the force of your father, the God Set, who is Achad, and we can go on to other things. The image in which you found your body is the image of Set, with the head of the beast that is his sigil. Use this image if you would invoke his force at any time in the future."

Now we were passing through a realm of silvery-gray, with patches of fog swirling around, so dense they looked almost like steel.

"This is the original realm of your brother-god, Typhon, on one of whose horses you now ride. We will not see him this time, for he is involved in another work elsewhere at the moment, but he left for you this mount, as a gift to his brother. In the group working of last weekend, you invoked the Dark Hunt of the Sidhe, which is the image of Typhon in the lands of the Celts, your ancestral clans. Their relation to Typhon is clear from the whirlwind-like way in which they appeared and flew around the circle, and in the way they rose up to heaven and off to the south at the end of their appearance. The horse who remained and nuzzled you is this horse on which we now ride, in one of his more playful moods. He also nuzzled your friend Kenn, in order to show that his own work has a part in the release of the minds of men from the tyranny of the Osirian priests and authorities. Thus we praised him and recognized his value in this way."

Now we came out of the silvery area, and into another which was of a more normal aspect. Here there was green grass growing, and trees full of fruit and nuts. The horse stopped beneath a tree, and we dismounted again. He went aside a pace and cropped the grass.

Still in the aspect of Set, I turned about in a full circle. To the east the sky was blue, and showed the rays of the sun slowly rising over the low hills there. In the south it was still dark, and lightning flashed in the clouds. To the west the ground rose and then dropped away, so that it appeared that one could step off the edge directly into the realm of the stars, which shone brightly. The space between them seemed to be living, and projected a sense of extreme depth, passing into dimensions different from the one we were in. To the north, a great wheel revolved in the sky, its center in the position of the

star Polaris. The ground beneath us was rich with the remains of plants, compressed into peat, and directly above, a small cloud lingered, shielding our sight from the sky there. I willed it to move, and saw behind it a deep abyss, a door seemingly entering into nothingness.

My consciousness was riveted by this hole, this rip in space, and it seemed to pull me towards itself. I resisted, and asked Laidrom to speak and account for these images.

"The hole above is the abyss which is your brother Typhon, the gate to the worlds beyond the worlds of light. He is not the entry into that lower darkness beyond the roots of the tree, as the later Egyptians taught, but rather is the entry way into that larger world of which the manifest Tree is the reflection and body. Let us mount again and go to it."

We did so, and as we did, he said "The other images were of your place as Set within the symbols in the minds of men. Set is the pole-star, the force of light entering into the earth through the tunnel in her magnetic shielding that exists at each pole of rotation. Around that star is the constellation Draco, frequently attributed to Nuit, or to the mother-goddess who is the Earth. The pre-dawn light indicates his other aspect, as the god Kephra, the god of incarnate light in the darkness, the light within all men that enlivens them and drives them back to the spirit with its painful prodding. The stars to the west are of course the stars and space of Nuit, the higher mother from whom Set was born into the Earth. The south is the realm from which we just came, the realm of Typhon within the earth. "

We had continued to rise towards the abyss while he said this. Instead of becoming darker in its immediate area, it became lighter, until the space about us was filled with intense brilliance.

"The abyss of Typhon appears to be dark to the eyes of the lower worlds, for its light is beyond the range of man's senses. But as we come nearer, and adapt to it, it shows its true character as the light which powers all existence."

As we came closer to the abyss, I saw within it little squiggles of light, like the sigil of the astrological sign of Aquarius, save that these were in constant motion, flashing about within the limits of the gap. They also reminded me of the wavy visual effects that sometimes precede a migraine headache.

Laidrom said, "Typhon is related to the powers of the planet Uranus, and the sign of Aquarius. Uranus is the power within atoms, that constantly changing force that takes on the aspects of all the sub-atomic particles. Each can change from one to another while retaining the same energy as its essence. This ability to change rapidly from one thing to another is the mark of Typhon. Since the Horan-Osirian priests saw change as destruction, and did not appreciate that change is also development and unfolding of life, they saw him as evil, as a devil like unto yourself, and caused his image to be changed within their culture to reflect their fears. Now in this time has he come forth in

the minds of men as your precursor, your herald, pointing out his true nature to man so that he might have the perceptual and conceptual base to manifest your own energies. He combines yourself and Nuit in an unfolding tension, not merging the two, but holding them separate but intensely involved. Thus the flashing images of the energies bounding between the poles within himself."

Now we drew very near to the gap. It took on the aspect of a great wall, looming above us to infinity. We plunged between two sets of the energetic lines, and out into darkness.

On the far side, my consciousness seemed to be in two places at once. Part was still within the astral body, and another part stood off at a distance, apparently being held there by another consciousness greater than itself.

I saw myself, Laidrom, and the horse as tiny figures, just barely visible above the gap, which itself seemed very small. I got the sense that they were being observed by beings of a much greater scope, who surrounded the hole and looked at the world through it. One among them was very close to the hole, and I could feel that his being was bound into a spherical shape. From him radiated a sense of god-like tranquility and unconcern with self. His spherical body was of an intense blue color, and this color seemed to transform by synesthesia into other forms, a sound like a triumphal organ note, a feeling of warm fatherly protectiveness, a taste like the rich taste of fine dry sherry.

Others beyond him manifested other colors. One was the red of Mars, and a line went from him to Laidrom. Another was mirror-like, a reflecting stillness that could be vitally fluid when appropriate. Yet another like the sudden rush of green things from the ground in spring, throwing out life in abundance. And another like a dark stable cube, who moved not, yet held all movement within himself. Beyond them yet was another like the light of the Sun, brilliant yellow-gold with the internal certainty of one who rules by divine right.

Beyond them were many others, going off into the distance on all sides. Only those closest to us were silent and observing. The rest talked among themselves in tones of many instruments, so that their voices made an harmony like the best of orchestras playing a song of grandeur and magnificence.

Now my consciousness was separated from the one who held me above my body, and I saw him as the incarnation of the force of Typhon into a conscious entity. His color was a sort of yellowish green that could not be focused on. It changed as one looked at it so that it did not register on the mind directly, but only as a memory after the fact.

My own consciousness was still dual, one part in the astral body in the form of Set, and the other, no longer held, taking on a form like those of the gods surrounding me, but not so large. My own note seemed to be triple in character, one part like a flute, one like a bassoon, one like a trumpet volley. But all three were the same in some way.

The part of me that was still on the horse asked Laidrom to explain this thing.

"The bodies that surround you are the bodies of the planets on their true plane of existence beyond the realms of the manifest Tree of Life. They live here, and send their energy into the world through the worlds in which they attach themselves to matter.

"Now they have come here to welcome and help the one who will bring to man the consciousness of their true nature, which is the nature that man will take on the star-roads, and to see that he is connected properly with his own body within their realm.

"You are a marvel to them, as you are to all within the greater realms who have seen you. Of these before us, only one, he who manifests as Uranus, has managed to manifest a nature which is of three different natures at once. The others are all triplex as well, but manifest only one or two natures among their three aspects. Uranus must do so, for he powers the Tree of Life in its existence, but he has come to his threefold nature by another route than you, and only came to it after many universes full of experience, and on a much higher level. That you have managed to do so while barely out of the Tree is the miracle that they marvel at.

"Of course, we speak here of that fullness of being that is not yet completely within your selfconscious aspect, and not alone of the scribe who writes these words and comprises two of those aspects within himself. The third aspect is yet the largest of the three in power, and can not yet be comprehended within your incarnate perceptions.

"Because he is the only one who is of the three natures of yourself, Uranus was the only one who could hold you in place and avoid the premature merging of your excarate consciousness with your incarnate consciousness. Thus he did aid you to protect yourself in those first moments when your body came into this world, so that it would not be destroyed by an inflow of power. Now, that larger part of yourself is holding back on its own, giving you just as much of its awareness as you can absorb at this point."

Laidrom directed the horse towards the Sun, who stood behind those others. At the same time, that larger sphere of self went into orbit about the sphere of Sol, each orbit drawing it closer in. It intersected the lower aspect once on each orbit, so that its spiral path and our straight path progressed inward at the same rate.

As we approached the sun, an image began to form out of the center of his sphere. It was the image of a king upon his throne, as in the card called The Emperor in the Tarot. Its throne was lacking the symbols of the Ram that are in the card, and in their place had the symbols of the Lion and the Dove.

As I watched, this king raised the scepter that was in his left hand, and pointed it towards me. He also raised high the orb in his right hand, and shook it towards me. A golden fluid sprang out of it, and covered me and the horse fully with a sheen like oil. Laidrom, I noted, had jumped out of the way as this was done, and then come back to

stand in the air beside me.

This king now spoke, saying, "Thus do I anoint as my herald the one who has been the aid and comfort of my daughter in her times of trial. He shall come before me in the Courts of the Stars, in the place of honor in our procession to the marriage of the daughter and that one who is beyond me, as I am beyond her. Let him be seen by the gods as the promise of all men who live within her sphere, for they shall duplicate his state in their own beings, a legion of miracle workers to aid in the development of life and light in all our realms.

"Now let him see himself as I have seen him in his place in the Earth, and let him know his place truly in these coming days, so that all shall know, within and without her sphere, that man has come to his adulthood, and is ready to seed the stars with his incredible qualities of light.

"In him, I have given unto man the sign of his future, and a guide through the darkness of the days of the Hiding. Let them see him, and know that they themselves are as he is, when they rise into the realms of the gods. Let no man deny another his place within this realm, for all are ready, and all shall come in their own time to their own place of honor within these hallowed halls of the gods. Let all take joy in the prospect before them, and let all rise as they chose to the tasks that await them.

"One life has he who is my herald, one life in three aspects, that cover the Tree of Life in its fullness, and go beyond into the stars of the Greater Night who is reflected in my daughter.

"Go now, o man who is a mage who is a god. Go, and return to your world and body. As the days progress you shall see that here I have spoken a truth, a truth that should be known of all men who hope to be greater than they are. Let them know that within themselves, though they perceive it not as yet, they also are of a threefold nature and one life, and shall be in their own way as you are in yours, new gods, created out of time and space to work their will within the universe. Go now, and be blessed. I shall call you in that day to come before me to the courts of the stars, and all shall honor you, and your men of earth, as they honor our child in her own achievement. Yea, honor shall come to all, within the Courts of the Stars.

"Be ye gone now to your place."

The part of myself that was outside the astral body seemed to be locked onto the sun in some way, so I performed the sign of Hoopokrati to reabsorb it. Yet a part still seemed to be within the aura of the Sun, and remained there as I willed the horse to turn, and pass through the abyss of Typhon into the worlds of the Tree of Life.

As we passed through the Abyss of Typhon, it receded into the distance again, leaving us suspended in light above the landscape from which we began our passage outwards. Laidrom was still in the air beside me, and directed me to land upon the peat

fields. We did so, and I dismounted again. I noted that I was still in the god-form of Set, which seemed to have maintained itself without any attention on my part throughout this working. I needed a few moments to gather my wits again, so I examined the wand that I held.

It was a phoenix wand, as I had perceived earlier, but rather than being in the standard form of such wands in the Egyptian cults, it was a staff of ebony wood, with a phoenix rising in flames mounted on its top. The flames seemed to flicker and flow down the staff as I watched, covering my hand and arm with its power. After a few moments, the fires dispersed into the general glow of my aura, and I began to feel more normal again.

The ankh that I held in my other hand looked to be of some metal that was extremely hard, and had a blue sheen to it. The hardness reminded me of platinum in some way, and the blueness of refined uranium. Sparks flashed frequently through the glow that surrounded it, and also flashed up my arm and into my heart center. I got a sense of increased life in the heart as this occurred.

Now I turned to Laidrom, and asked him what was next to be done in this time. He said, "We are done, except for a small explanation of what has occurred."

He gestured, and an image of the temple that I constructed from the Tablet of Earth appeared before us.

"In the course of these visions, you have been generating the force to fully charge the parts of the temple within which the gods are said to reside. Your previous efforts, viewing the Kerubic squares of the tablet, had the effect of charging the pillars of the temple, which enclose between them the part of the temple given over to man. Thus in these two series have we completed the construction of the temple in truth, so that now you stand as the exemplar of the path which that temple describes, fully able to manifest all its levels and functions.

"The parts of the temple attributed to the sephiroth need not be invoked at this time, although I am certain that you will do so at some time in the future, simply for the sake of consistency and completeness. But in fact they have already been invoked in their essence in the invocation of the pillars. For note you, the lowest of the sephirotic squares of each angle, which sum up the powers of the sephirotic crosses, are placed in the temple exactly upon the intersection of each angle's kerubic squares, as they are grouped to form the pillars of the temple. Thus, the invocations of the pillars also served to manifest a sufficient amount of the sephirotic energies that a new set of invocations is not needed.

"The tour of the paths of the Seniors within the Earth Tablet is completed. Within this tour, we have given you knowledge of the course of yourself within the earth, and the course of man under the tutelage of the Knights of Will in the Earth, who are also known as the Knights of Set and the Mother. We have shown how man was forced to develop along lines not originally intended for him, and how the many tortures man has gone

through have all had the purpose of raising him higher, to a greater kind of being than he would have been had not the earth conceived her plan of salvation for the solar system.

"We have also stressed the importance of knowing, of the intellect and higher mind in the development of man in these later days, and how that mind has caused the evolution of man to proceed at a pace that outstrips anything that has been within the cosmos, in its current cycle. Let men not abandon their minds, but use them fully. Let the forces that hope to hold them in the passions of the lower astral be done away with by their will. Let them abandon the falsehood of faith for the certainty of self-obtained gnosis, and let the limiters of Horus and Osiris be damned to the hells they have created to generate false fears within the hearts of men.

"Fear not, o men and women of Earth! Fear nothing! Ye are gods, and the gods do not force their will on their fellows. Fear not the forces that seek to oppress you within your incarnate existence, for their hold is only as long as the incarnate life, at the worst. And when ye are free of the body, ye shall know the evil they do is a transitory thing, with no lasting hold upon ye, save if ye believe their lies. Instead, fight them! Declare their falsehood before your fellow men, and offer man the truth of light in place of the dead darkness. They who do these things to you with a conscious will shall not survive the Earth's awakening, but shall be shattered into shards and shells, and discarded on the trash heap of existence, to rot and molder away from the realms of life. They who oppress you due to the delusions laid upon them by those men shall see their error, and beg forgiveness of those they have injured. Ye who know and seek of the light can not be permanently injured by them, so long as ye fight them. Death is not the end of existence, but its beginning.

"Fear not death! He is your final refuge from their power, should ye be set against in battle. Ye shall return therefrom to continue the fight, ever confounding they who hope to hold the world in stasis for their own benefit. They can not abolish you, for ye have the power of Set within you. No matter how many times they kill you, ye shall return in another form, ever confounding them with the new, driving them to the ultimate hells of their own creation when they realize that it is they who are lost, and not ye. Never surrender! Ever seek to do your will in the world, free from the shackles of the mass emotions they seek to control you with.

"Those who fight alongside ye are many more than ye might comprehend. Many are the forms the god-men take within the world, more by far in non-magickal modes than those who have their will to seek the direct experience in Light, through the means of magick. Deny not a man his place as your fellow-soldier, simply because his ways are not yours. In the freedom of Set's path, all can do their will without conflict. Let those who seek freedom simply for the honor of man in the world, or for the freedom to do business unhampered, or for many other reasons, be recognized as your brothers in spirit, doing a work that is parallel to your own, with its own place within the future community of man. Each area of life requires its own types of warriors to free it from the thrall of Osiris and Horus. Fight ye your own fight, and encourage them in fighting theirs, whether or

not it fits with your own work.

"I, who have the power of Mars, the warrior, within the Earth, tell ye this. Ye have nothing to fear, save submission to the will of evil men. Be the gods that ye are, and ye shall triumph. Let it be so.

"Now, o man who is a mage who is a god, I have done with my part of this story, and all ye have left to do is to complete it by the invocation of the Sunking of the Tablet, Iczhihal, who is the summation and director of us all. Proud am I to have been the instrument of this message to men, and proud shall I be to fight with those who hear these words and take them to heart. Never shall I, or any of the Seniors of Earth, abandon man to the will of Osiris the Devil-god. Always shall we be there, to strengthen the hearts of those who seek freedom, and to aid them in the fight of spirit against the deeper darkness. This, ye men, I do swear before ye all, and may I be torn into pieces, and those pieces scattered beyond recovery, should I ever break this oath."

(Scribe's note: The invocations of Iczhihal mentioned above were done, but the results were not satisfactory, and so are not detailed here. Apparently, the Yetziratic character of the Elemental King makes it difficult to manifest his force in the form that these visions of the Seniors have taken. The Seniors themselves are Briatic in nature, and manifest somewhat more easily.)

When he said the words "seat" and "throne", there was a second voice saying the enochian word "thild", which Dee translated to mean both these words.

These invocations have never been obtained. At the present (9/92) I am assuming that the promise that they would be acquired was simply a distraction until events allowed me to understand my true will more clearly.

I suspect that this statement is a bit of Jupiterian humor. The many moons of the system are included among those bodies called planets, for purposes of this statement.

On the physical plane, these two beings were represented by a pair of mutually orbiting black holes. The currents mentioned are equivalent to the gravitational stresses between two such objects.

At the time I was working with Paul Solomon in 1973, there were two persons named David associated with his group, known as the Fellowship of the Inner Light. One, David Raily, seems to have been the reincarnation of the biblical King David. The other, whose name I have deliberately forgotten, seemed more an avatar of Loki, though I never found out for certain. It is the latter person who is mentioned here.

The tower in this case is the tower of the elements, Malkuth, and the guardian before it is Saturn in his capacity as guard of the gate to the worlds below Malkuth. Caer Benoit, the "four-sided castle" of the Grail myths, is a congruent symbol. The enochian letter Un, equivalent to the English "A", is attributed to Taurus, kerub of Earth, in the G.D.

system of symbolism. Hence the second page indicates Saturn of Earth, the character of Liiansa.

Saturn is again shown in Malkuth, as the crystallizer, or cause of outward expression, of subjective concepts.

The May, 1986, issue of Scientific American (distributed about two weeks after this section was completed), contains an article about this period of time which substantiates the claims made here. The article also clarifies that man at that time had developed a complete, workable system of life that allowed him to live in relative comfort and safety throughout the year. The technology of the period was highly developed for the materials they had to work with, and the society, while completely egalitarian, was thoroughly effective in achieving these goals. The article also supports the statement made later in this section that hierarchical systems of status did not appear until two to three thousand years later.

The defective children of either sex were killed humanely (that is, quickly and without warning) as soon as their defects were detected. The priestesses felt that they were merely following the Mother's way in this, and taught such.

Liiansa neglects to mention here that the idea of suicide, the purported cause of the police invasion, is related to Set. Suicide relates to Scorpio, Set's sign, through the scorpion that stings itself to death, and also directly in that Set has frequently made his own murder an intrinsic part of his plans for a given lifetime. Thus the anonymous caller was telling the Osirian authorities that Set was up to something on the twelfth floor of the hotel, in a direct symbolic fashion. He apparently spoke better than he knew, to my present great amusement.

These concepts are definitely Second-ray in nature. Note their importance in the works of Alice Bailey.

Actually, he was standing in the classical pose shown in Roman statues of the god Mercury. But I did not recognize it because I was seeing it from an unusual angle.

Since Mars is the traditional ruler of Scorpio, it seems appropriate to see it here, despite the watery nature of the sign. But Scorpio is also related to Earth, as it represents the decaying vegetation within which are hidden the seeds of the next spring's growth.

The Book of the Seniors

Laidrom, Senior of Mars in Earth

Back to Benjamin Rowe's page

<http://www.hermetic.com/browe-archive/papers/lot-vis.html>

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About this capture
The Lotus of the Enochian Temple: Sample Visions, part I
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First Vision: 12/27/92 2:38 PM EST

I had been in a disturbed mood for most of the day so far. It felt as if there was something I should be doing, but none of the ideas that came to me seemed correct. I was wandering around trying to figure out what was going on, when I had a flash of my temple of the Earth Tablet. The altars of the lesser angles were outside the temple, so that the "lotus" had formed around the temple, and one of the petals of the lotus could be seen to have a sigil on it. I sat down to record what I could see.

On each petal of the lotus was a sigil, and one immediately caught my eye. It appeared like a cursive capital "Y" with a couple of eyes or circles in the crook of the "Y".

I stood upon this sigil, and shortly I found my astral body split so that one portion remained on the sigil and another rose up a followed a beam of light arising therefrom.

Following the beam, I came to what first appeared to be a construct like Dr. Who's Tardis, and latterly like a somewhat distorted version of the Temple itself. This flattened out towards 2-dimensionality until it appeared as an arch with two narrow doors in its opening. I opened the doors and looked through.

Before me I saw a brilliant sun, a light lavender color, filling space around it with an equally-bright corona. I moved through the doors and closed them behind me.

There was a sense of cleanliness and freshness, like one feels after a good shower, to the atmosphere where I stood. I turned and looked at the gate, then rose up a bit and looked behind it. First I saw that there appeared to be a darker space beginning just beyond the gate and passing away beyond sight. From behind, the doors in the gate were not visible.

Then I turned back to the sun again, and looked more closely. At first there was nothing to see, as if the surface was covered by a uniform cloud. Then the sigil began to become visible, as if inscribed on the face of the sun. Looking more closely, the circles turned out to be convection cells, and the lines of the sigil appeared as rivers of substance flowing over the face of the star.

I continued to look, and out of the face of the sun rose a being. It was garbed in a dark lavender robe, hoodless and collarless, with skin a deep bronze or copper color. The hem of the robe was white, with small designs on it in the same gold color, and the being's hair was also white.

It stood with its hands above its head, palms together as if imitating a candle and flame. Keeping the palms together, it moved its hands to in front of its heart center, then swept them outwards, palms down until they were to either side of its body. It paused for a moment, then moved momentarily into the sign of Air, afterwards bringing its forearms upright and moving the arms forward until the upper arms described a 90-degree angle with the body. Palms forward, it held this pose for a few moments.

Then it dropped its arms and came towards me, saying, "Greetings, o mage. I am Kaph, aleph, lamed, samekh, teth, nun, samekh.¹ I am the keeper of the gate to this place, and the representative of the powers here, which are of the nature of the sign of Uranus, planet of uncertainty. And yet the powers here are not as the powers of the planet in your solar system, for here is that power in its rightful place, fresh as you noticed, and free from the conflict of [diversion?] [interaction with lesser beings?] [external orientation?]."

While the image did not fade, my sense of being connected with it faded at this point. I re-drew the sigil from the lotus, which seemed to provide some additional energy, but did not cause any other effect. I waited. I paused momentarily to close the curtains in my room, as the sunlight seemed to be distracting me. Then I returned to the vision.

The angel moved his body so that the torso was aligned with my own, and then gave some mental indication that I should match my posture to his. I did so, and we seemed to partially merge.

As we did so, I seemed to suddenly see the surrounding with his eyes. And what did I see? At first it was as if millions of tiny lights were rushing from place to place, not in a random fashion, but not in ranks or rows or other apparent order either. Then these lights coalesced into an image of the tree of life standing in the air before us, huge, yet far enough away that it could be seen whole. And this tree, which was my tree (Achad's)

was still in itself, yet at the same time in perpetual motion. It defined motion yet did not move.

My attention was drawn to the path of Heh, connecting Tiphereth and Geburah. And in that path it seemed as if there was a second symbol hiding behind the image of the Emperor on his mountain top. I wanted to look closer but the angel told me to wait.

It seemed as if the Emperor had moved out of the way, and in his place there stood a centaur, facing to my left, its front hooves raised as if frozen in a moment of running. And this centaur did not hold a bow, as does the horse-man of Sagittarius, but instead held its hands in fists close by its sides.

We entered into the path, and moved about to a position in front of the centaur. From there I could see that his left eye held a baleful glare, and the right a more gentle radiance. And it was that second eye that was the star from which we had moved to this place, seen in a different fashion. And the glare from one eye and the gentleness from the other formed together into a rope, or more likely an umbilicus, two streams of power wrapped around one another. One large, the other smaller in circumference.

(I got the impression that these eyes were two stars, and that the umbilicus was actually the path of their mutual movement through the heavens. It was as if their movement left behind a residue, or a rope was being played out behind them.)

Now the angel spoke and said: "These stars are the stars of the Constellation Centaurus, the closest to the world of Earth save for a small, fast-moving star. Together they form one of the major contributions of energy to that which you know in your solar system as the sign, not the constellation, of Aries. And in them also is a different manifestation, that is, a manifestation in differing qualities but not differing essence, of that which is shown in your solar system through the planet Uranus. He is of great power, and greater significance in the future years than in the past. For he is the gateway and he is the opener, and he is also the destroyer of old forms and the maker of new. He is Shiva and he is Vishnu and he is Brahma in one, and only those who know him will move to this place and see the things to be seen here.

"You are not barred from this place, o mage, yet you are not of those who would see clearly here. For even though you are known of Uranus, and know him, so too is your task in another sort of manifestation of that force. The complex interactions of these stars are irrelevant to your work, and so you need not come to this place."

I asked him why, if this was the case, that the sigil of this particular gate was the first and only one to be visible in my temple.

"As for being first, these stars are close to the earth, in space-time, and so their resonance is somewhat stronger than others that are more relevant to your work. Look you, if these were not known to you, so then would they interfere in future explorations, and so it came to pass that those who guide your work would have you see them first."

"Now to continue, there are some others who will need to know of this place, and who will, in future days, find it through their own means, or through the use of your Temple magick. Remember, as the Earth is opened to the stars, so too will the powers of the stars become available more readily to those upon the Earth. And those who seek and find here will be among those who look for a more "scientific" system of magick, one wherein the myths and illusions of the past give way to knowing, and seeing with a clear eye. And they, in their own way, shall be one of the major contributors to the magick of the new age.

"For, despite the past declarations of the age's inauguration, it is not yet [there][here] in fullness. The energies of the ages passed are still present in your world to a greater extent than will be the case in a century or so, and when that time has come then there will be many things different in the practice of magick than in your own day."

"Now, we have found you to be a clear-headed and insightful viewer of these scenes, and would not like to send you away empty-handed, so to speak. And so look you:"

The images had faded gradually while I listened to the angel, and now I seemed to be standing in darkness. But the darkness had a faint glow of the same lavender color as before. And it seemed that out of the "corner" of my eye I could see a hand emerging from clouds, pointed towards the air in front of me. I could not turn and see the hand directly; it remained in the corner of my vision.

Directing my attention to the place to which the hand pointed, I saw what first appeared to be the same sigil as on the lotus and the star, but this time hanging in space. And there formed around it a circle, and the whole solidified into a golden-colored talisman. It turned in space, and on the back I saw a small diagram, squares as are shown in Dee's visions. I could not see it clearly at first, but there appeared to be letters upon the squares, English letters.

The first line, three letters, read ANO

The second line, five letters, read RAPSP

The third line, five letters, read ALION, save that the last letter appeared as if an "R" and an "N" had been drawn one over the other, having the same leftmost upright, and with the diagonal of the "N" passing through the tail of the "R"

The fourth line, three letters, read PRO

And the center letters of all the lines were aligned vertically. And there was a fifth line, not in squares but following the lower edge of the talisman, which read "bona".²

Now I held this talisman in my hands, and it seemed as if the airs of the place had been concentrated therein, and made into a solid form, so that it could be carried back with me to my temple and laid therein.

"Take this" said the angel, "and when you return to your temple, place it upon the floor, under the beam of the king, and see what occurs. And now it is time for you to leave this place."

We re-traced our path, going out of the path of Aries in the Tree, watching the Tree spiral away into the distance. I turned to the gate through which I had entered, opened the doors and move through it.

As I left, the angel said, "Good be upon you, and peace be upon you, and know that, as we stand here now, so shall we always stand for those who attempt the use of the sigil. Fare ye well."

I closed the doors of the gate one at a time, making certain they were fully latched, and then withdrew my awareness back to the temple, where I joined my consciousness to the part of my astral body waiting there. I looked up, and shortly the other part, carrying the talisman, came into view, finally merged with my present body, and left me holding the talisman.

I turned to the Temple and entered therein. The king's beam in the center was amazingly bright, much brighter than when I had left, and brighter than I had seen it in recent days.

I took the talisman and placed it on the floor under that beam. I watched as it first turned transparent, and then (still transparent) took on some of the lavender color that had been present throughout the vision. The talisman thinned, and then curved upwards into a bowl-like shape. This in turn extended itself upwards, the rim narrowing until it turned into an egg-shaped vessel with a circular mouth. The entire lower portion of the king's beam was enclosed within this vessel.

I waited and nothing happened for a while. Then the vessel began to distort, first at the bottom. stretching outwards to the limits of the floor of the lower temple, then upwards, expanding until it defined the cube-shaped limits of the lower temple, but still with a small circular hole underneath the kings beam. It still retained the lavender color, but this darkened and became first translucent, then opaque.

I waited some more. And waited. Within the vessel, the power of the beam seemed to roil like water pouring into a bottle, but none spilled out the top. I called upon the god-names of the temple, and the king's name. The brilliance of the beam increased, and suddenly the vessel lost its solidity, transforming instantly into an energetic form. All the power in the lower temple was a white brilliance mixed with lavender, so that it all seemed to be both white and lavender simultaneously. It still remained defined by the cubic shape of the lower temple, though nothing appeared to hold it there.

Nothing more seemed to happen, so I moved the altars of the angles back into the Temple proper, closing the lotus. I closed the temple and returned fully to my physical body.

1/24/93 Addendum:

In the few days following this I noted some unusual energetic phenomena around the Earth Tablet temple. I did not associate it with the talisman at the time, but on re-reading this consider that there is some sort of connection.

1) In the three days immediately following, the Temple appeared as if the petals of the Lotus were tightly wrapped around its form. Under normal circumstances, the petals are not visible at all until the altars are moved to their outside positions. They covered the entire Temple, but left an opening above the sphere of the Three Names, having about the same width as that sphere.

2) In the next two days, a very intense beam appeared to descend upon the Temple through the opening left by the petals. The first day it appeared to be homogeneous, with no fine detail visible. The second day, it could be seen that this beam was actually made up of very many thin bright threads, which I understood immediately were connections between the petals of the lotus and their equivalents or sources in the cosmos. Following the beam upwards, above the Earth's atmosphere it divided into its component threads, each of which went off in a different direction towards the stars.

3) The first week in January, the Temple changed shape, with the sphere of the Three Names opening up into a secondary lotus at the top of the temple. At the same time, the "normal" lotus appeared spontaneously around the Temple, much brighter and more solid than usual.

1/27/93

Early this morning, around 12:30 a.m., I tried to obtain another sigil from the Lotus. The sigil was as shown in the accompanying picture. It contained one large circle with an arrow pointing off to the left towards a small six-pointed star. Descending from the circle was a forked line like a curvy, upside down "Y". To the right and somewhat below the main circle was a smaller circle, to which was attached a line pointing back at the main circle. The whole was reminiscent of the stick-figure used as the logo of the old TV show called "The Saint".

I worked the sigil first by standing on the petal of the lotus on which it was inscribed. This was one of the innermost circle of petals, on the west side of the Temple, very close to the pillar for the Airy Lesser Angle. When I did this, the astral atmosphere around me immediately became filled with a lemon-yellow color. This was accompanied by a very intense smell and taste of lemons, much the strongest of any odor I have sensed in my astral body.

Nothing else happened, so I backed off and returned to the center of the Temple. I drew the sigil in the King's beam, thinking this might help to increase the power focused in it. But instead it seemed to lower the power. I erased the sigil and returned to the petal again.

This time, a beam of light ascended a short way away from the petal, up into the air to the west of the Temple. There, it formed (or at least ended at) a distorted image of the Temple's form, as in the vision accounted previously. But this one steadfastly maintained a 3-d form, refusing to collapse into a gate. It also seemed that I could not look at this form from any but a single angle, slightly above and to one side so that I saw most of the top and two sides of the form. Efforts to look at it from the side were strongly resisted. And while it appeared to have doors in the two visible sides, I could not open them, despite repeated efforts.

Today around 12:15 p.m. I again attempted to work the sigil. Again, the beam seemed to project a short way into the air above the Temple, where it was stopped by a closed gate. This time I attempted to force the gate open, grasping and pulling on its doors with a gesture much like the Rending of the Veil.

A horde of images seemed to explode from the sides of the gate. These were definitely images, not beings of some sort, as they were clearly two-dimensional and motionless. They appeared to be images of riders on horses in the act of charging, each holding a sword out before him in the classic pose of kitsch statuary. The images were all in very dark colors, only vaguely distinguishable from the darkness of the general astral background. Mostly they seemed to be a black or very dark brown, with occasional highlights in yellow and rust.

I backed off from the gate a bit to observe these images. As they moved out from the gate, they formed a circle in my direction. And within this circle a very bright, yellow glow appeared, within which was the sigil. I got the sense as if this circle was somehow a bowl, being held in the arms of a large shadowy figure, though again I could not see the figure clearly.

I called upon the names NANTA, MOR DIAL HCTGA, AND ICZHIHAL, but this did nothing to brighten or clarify the image. I tried testing the figure with the pentagram of earth. It remained shadowy, but in some way it seemed to add its force to that generated by the pentagram.

I heard a voice -- from whence I know not -- saying: "This is the bowl of SLDMQ,3 wherein are given all things that are of Her nature. Take of this liquid in your hands, and drink."

I went forward to the bowl, and stuck my hands and forearms into it, cupping the hands to take up some of the liquid. It glowed with a strong sense of "livingness" and I could feel the energy of it traveling up my arms. Raising my cupped hands, I sucked in some

of the liquid. "Again," said the voice. I scooped up and drank some more. "And again," said the voice. I drank some more. "Wait," the voice said.

I waited, and there seemed to pass through the air a humming, too high to hear with the ears, but still barely perceptible through some sense. And then there came a note of perfect clarity, which seemed to be a single note of a chord whose remaining notes I could not hear, but which acted on me in some way. Meanwhile the glow of the liquid suffused my body, causing it to take on some of the yellow coloring of the bowl.

Suddenly it was as if the heavens had burst open, and I was standing in another place, far from the Temple. I saw before me a landscape, which it first appeared as if sections or strips had been sliced at right angles to my viewpoint, and the pieces stacked like sod. These sections presently straightened themselves out into their proper order to show the landscape complete.

I saw immediately below me a lush, jungle-like area, filled with tropical birds and wildlife. These birds flew about and in their flying described the sigil previously seen. Then I looked further away, and saw in the middle distance a temple, somewhat like an Aztec pyramid. Beyond the pyramid, the jungle turned into a gray, stony desert, and in the distance I could see a city of stone buildings, with mountains off to its left.

And the voice said "This is the realm of [unheard word -- several angelic names starting with "P" came into my mind, as it tried to match what was said, PHRA the strongest] an angel of the world of instantiation, of the Earth. And this angel is also the representative, the conveyance, of a power from beyond your solar system, one which is of an inner nature dissimilar to it, but having within the limits of your world a similar manifestation. Now let us go on, and see the rest of what is to be seen."

I turned, and to my left there was an angel, this one also garbed in a lemon-yellow robe. It had white hair, as did so many I had seen lately, and a complexion that cycled through a number of colors, yellow, gold, green, violet, and back again. I did the LVX signs, and it responded with the same signs.

The angel gestured, and again there appeared a gate in the air. This one was definitely two-dimensional, and had two doors in it, with the sigil of the petal inscribed thereon in gold. The gate rotated 180 degrees about its vertical axis, and from the other side it appeared to already be open. We passed through, and immediately were in a stellar system having three stars, one very large and of a blue-white color, a smaller yellow companion, and a third at some distance, visible only as a white point. I could sense that in physical space, the two former stars shared an axis of revolution, with the third one revolving around both of them.

Magically, it seemed that the small yellow star was the least of the three. It was in some way subject to the being who inhabited the larger star, and the two of them in turn were expressing a nature that had its origins and highest expression in the distant star.

The angel said "She who is SLDMQ is above all these, and her power infuses them. They express the nature that she designs, and in their passing and re-passing about each other do they spin out the myth of her days, the creation of her dream. See the image of her being, as you would see it in your worlds."

There appeared before me a very detailed picture of a woman. She had hair the color of the midnight sky, and her hair was wavy and unbound. Her face was narrow with a long nose, and she had calm, dark eyes that seemed to spear one with their attention. Upon her head she wore an intricate crown, with diamonds describing patterns upon a background of filigreed gold. The crown rose up in three points, and upon the centermost and highest was a cross, not a Christian cross, but one with thick, blocky arms. The other two I could only see from the side, but they too appeared to have crosses, save that the horizontal arms were tilted to that the backmost arms were lower than the frontmost.

She wore a gown of intricate design, all in dark blue, with the designs in a violet or purple color. The cloth was shot through with green threads that shimmered into visibility and vanished again. One got a sense that the violet designs were the actual cloth, like lace, and the blue was some sort of energy filling in the interstices to give the appearance of wholeness. Upon her feet she wore sandals, with straps that crossed over the tops of her feet and tied behind the ankles, with no straps at the back to hold them on.

The angel said, "Thus is she seen within the limits of human perception; for her true nature is such that it would not fit truly with what is seen in your world. She is a goddess most great, much greater in her own realm than is the Sol of your system in his. She governs as one who has been to the utmost reaches and returned, not as one who is still on the path. And yet, as with all, still she grows in stature as her work progresses through the ages.

"Now we have seen only a little of her realm, and must stop for now. If you return another time, now that you have had some contact, you will see much more. If you do wish to so do, then you should draw the sigil in the air, and while standing on her petal of the lotus within the Temple, pronounce this name which we have given for her, SLDMQ (he pronounced it Sa-el-de-me-Ka). Take you this."

He handed me a talisman on which the sigil we had seen was inscribed. And on the back were letters: ORI, DAATA, ARIFL, GEN, in the same positioning as the tablet of the previous sigil. And at the bottom of the sigil again, there was the word "boni" following the curve of the talisman's edge.

"Put this within the beam of the King when you return, and observe the results. Go now."

I turned to the gate and passed through it back to the area of jungle, and from there closed that gate. Finding the original gate I went through it back to my Temple, closed it behind me, and followed the beam back down to the petal of the lotus, from whence I stepped back into the Temple proper.

I laid the talisman in the beam and stepped back. Immediately its substance transformed into the shape of a nautilus shell, but in a deep blue color. At the same time its energy formed a sphere, also blue but with a white core, which moved upwards and downwards in the beam for a while before finally rising to the level of the ceiling. There it dispersed along the paths provided by the four crosses, and passed downwards again as a sheath of light around the pillars. These all took on a greater sense of solidity for a while. which faded gradually back to normal.

The shell remained for a while, and I got the sense that it was in some way getting hotter and hotter, though no change was visible. I waited a while, and still nothing more happened, so I picked up the shell and it immediately returned to its original shape. I put it aside in a storage dimension for later use and study.

Now it seemed to me that there was a presence about, though not the angel just seen. And this presence said to me to rise up and look at the temple from the outside. I did so, and was taken up and carried far up into the regions above the Earth. There the voice said:

"Now you are beginning to attain some small comprehension of the way in which these petals of the lotus can provide gates. Much more will be seen and understood as you work in this manner." It admonished me, though not in words, to do the work more often.

"And in the heavens you will see how these petals connect with the greater world within which the Earth has her being. Some of them, like the first, attach directly to stellar systems in the vicinity of the Sun. And others, like the second, go off into other realms, realms that are not part of the same physical universe in which your Sun is, though they are in a larger sense all part of the same universe.

These connections, on the level of the macrocosm, are hidden behind and within the elemental natures which are the outward manifestation of the system of Enoch. As was said at the beginning, when Dee inquired of the nature of the Tablets and Calls, they tie into everything. And everything therein is a gate, to realms close and realms far, and realms beyond the ability of man to contact. And even those are not all that is connected thereto."

"Do ye continue in this work, taking one or another sigil, or returning if you wish to one done before, and you will stimulate these connections into activity within the Earth's sphere, making her in truth a way-place, a meeting-point, a distribution point in the great network of interstellar traffic. She and ye, and the minds of men, all shall benefit therefrom.

"We are done, for now."

Again I returned to the Temple, caused the Lotus to close about it, and ended the session.

1/29/93 12:35 p.m.

A sigil appeared to me during my evening working on 1/27. I memorized it but did not pursue it then or the next day in order that I might "cool off" a bit and let the energies of the Temple subside to a manageable level.

The sigil appear somewhat like a square-root symbol with the beginning horizontal extended.

I called up the temple and used the First Call and the Call of Earth, with the names NANTA, MOR DIAL HCTGA, ICZHIHAL to do a general energization of the temple. The petal with the sigil appeared in the innermost circle, just west of the pillar for the Lesser Angle of Earth.

I stood on the petal, drew the sigil in the air before me, and called upon the names again. Almost immediately I noted that the sigil had also appeared in the central beam of the Temple. And as I noticed this, I was drawn up a beam emanating from the petal, through a gate, and into another world. This occurred very fast and without effort.

I noted that I seemed to be separated from the space in which the Temple stood by a spherical boundary of some sort. I could still see into that space, but was clearly apart from it, and the space in which I stood had a distinctly different flavor to it. At an indefinite distance above, below, and to both side, the spherical boundary faded and was no longer visible, blending into the general airs of the space in which I stood.

Before me on the ground there was a treasure chest of the sort seen in old pirate movies. Brass-bound, made of teak or some other dark brown, dense wood, with a curved lid. Concentrating on it, I got flashes of a skull-and-crossbones, but this design was nowhere to be seen on the chest itself; it appeared rather to be in some auxiliary space connected with the chest.

Still concentrating on the chest, I noted that a sense of warmth emanated from it, seeming to strike or stimulate my heart center and spreading throughout my body from there. A very pleasant sensation, somewhat Venusian, like lazing about on a deserted tropical beach.

The air directed a thought at me, telling me to take up the chest and return with it to my Temple. I did so. Now I was standing on the petal again, holding the chest in my arms. I was told to move some distance away from the temple, but to remain in the same space with it.⁴

Doing so, I laid the chest down and opened it. A cloud of white smoke poured out of the chest. But as it rose a short distance above the chest, it took on colors that appeared hard, like slick-surfaced enamels.

My viewpoint split, and from the side this smoke formed a curving surface, rising from the ground behind the chest, curving towards the position where my first viewpoint stood. This surface was hard on the side facing me, but retained a backing of cloud-form.

Returning to my first viewpoint, this surface was seen to be made up of squares, each of a different color or shade. I counted ten squares across the top, twenty-two squares from top to bottom. Each square contained a symbol, most of which I could not see clearly. These were not letters, but more abstract symbols of some sort. Most were off-center in their squares. I spent some time trying to resolve the images on the squares, but was not successful. I did note that some squares were further subdivided, and that these smaller divisions sometimes contained numbers or letters. The whole was reminiscent of one of the Seven Tablets on Dee's Table of Invocation. I also noted that despite the apparent solidity, this panel also appeared to be a projection of some sort emanating from the chest, rather than having an independent existence.

Eventually, the panel slid down until it was again flat, lying on the ground beyond the chest, with its "vaporous" side uppermost. I moved around the chest to get a better look at it. From this side, the colors were not present, and the letters and images were all in black on white. Still could not see them clearly; they moved around or shimmered in some way when looked at steadily.

I waited a while and nothing more happened. I happened to glance over at my temple, and saw that the sigil was still present in the beam of the King. I saw the sigil with double-vision. It appeared to be in the temple, at some distance from my current position, but at the same time appeared to be close and directly in front of my eyes. Moving over to the Temple, I saw that it was indeed in two different places, the second one close to the panel now lying on the ground. There, it hovered in the air, surrounded by a shimmering blue aura.

Now it seemed as if something else rose up out of the chest, or was at least ready to rise. I continue to watch from close by the Temple.

I noted that the sigil near the panel had rotated itself, so that the circle was now at the top, and the whole gave the impression of being like the beginning of the Lightning Flash, but stopped short in Da'ath.

Shortly, there was a rumbling sound, though the ground did not shake, nor could I feel it in my body as one would with thunder. It did not have any localized origin.

The rumbling continued on for a while, sometimes getting louder, sometimes decreasing

in intensity. I continued to wait. For a few moments it gave an impression of being the sound of vast armies marching, approaching me. The sound grew louder, reached a peak as if the army was all around me, and then faded. I got the impression that this army was coming from a long way away and was being attracted to the sigil and panel out on the plain. Though I could see nothing, it seemed as if these armies had marched onto the panel, and gone away into some other space.

I moved out from the Temple and as I did so an angel appeared to one side of it, holding in his hands a talisman. The talisman had the sigil upon it, but with the circle to the top. The angel turned it over and on the other side was a tablet with the words RET, DOLMA, ARCON, DOL -- beni. The "R" of ARCON appeared to be overlaid with an "L".

The angel gave me the talisman, and I "knew" that I should place it in the beam of the King. I did so, and as we watched, a great flame grew up out of it, to engulf the beam momentarily. Then the flame subsided. For a few moments, the beam appeared filled with tiny silver metallic fragments, and then these too disappeared.

I turned back to the angel, and he saluted me with a gesture much like that of the Tarot Trump called The Magician, hands held before him palms down, as if directing energy into a talisman, or directing the action of creatures upon a game board. I tested him with the pentagram of Earth, at which he grew larger and brighter. I did the LVX signs. He responded by doing the sign of Osiris Slain, then the sign of Osiris Risen. As he did the latter his human-like form disappeared, and the words (cross) - L V X - (cross) appeared in the air where he had been in glowing white letters. Shortly he re-formulated himself in human form, and came towards me, stopping a few feet away.

(I noted a desire to record his words in biblical English, but refrain for clarity.)

"Now you should know," he said, "That not all of the gates to be opened by this Temple are gates into the Earth. Some of those gates are for movement outwards of forces now residing here. It is one of these that has just passed, at your opening of the proper Temple gate. You may expect others to be seen in future explorations, though not many.

"This present case was something of an example, being done, being directed, in order that you might have a representative sample for your records should they be published.

"The dimension into which you moved at the beginning of this vision was, as you surmised, an "auxiliary" dimension, one closed and having no direct connection, a sort of "bubble" in astral space within which was stored the key to the release of that which shortly passed this place. The chest, as a symbol, is like a Solomon bottle, sealed so that those whose key was therein could not attain to it on their own. It must needs be that one other than themselves would open it, and release them from the bonds that held them in this world of Earth.

"The key itself was of course the panel or Tablet that appeared upon the opening of the chest, and those who passed moved through it as a gate into the place from whence they came to Earth originally. Now that its usefulness is passed, you should close the chest and it will fade." I closed the chest and saw the panel disappear, leaving only bare ground where it had been. The sigil in the air also faded at the same time. I turned again to the angel.

"Now ye should know that the talismans, the sigils and tables, that you have seen in these visions serve a dual purpose. First and foremost, their intended use is to transfer some of the energy gained in the vision back into your temples, so that the powers have a permanent link, and need not be invoked directly again to establish such a link. You will find that the cumulative effect of this, when you have done a number more of such explorations, will have consequences not presently seen, but of a beneficial nature.

"You are making connections between the Earth and the stars by your work, and this in time will have consequences far beyond what might be needed for yourself. This is a service you do, as it will be for any who follow in this path. You have said you will raise the Earth up to the Stars, and this you are doing. Fear not, worry not, the work is being done. You have had small glimpses of what this means in your meditation, but the whole is not yet to be seen with clear eyes. Continue, and it shall be seen in due course. Continue.

"The second use is, of course, for future invocations of the force or petal in question. Make a physical talisman or an astral talisman with these symbols and tables upon it, and wear it as a lamen when doing such invocations. Or alternatively, place it in the beam of the King."

"I am the angel Samek, Aleph, Daleth, Mem."⁵ He spoke these words, and then faded from view.

Now I looked around, and there appeared to be nothing more to do at the moment. The talisman still stood in the beam of the King. I picked it up, and noted that its original brassy coloring had changed to a lusterless silver, almost but not quite leaden. It had a heavy, lifeless feel, as if all the force had gone out of it. I got the sense that it should be disposed of rather than saved.

I took it out to where the chest and panel had been, and laid it on the ground. For a moment a shadow of those things re-appeared, and then faded again. And as they did so, the talisman faded as well, changing to dust as it did so and blending into the earth beneath it, leaving no trace behind.

The sigil in the King's beam still remained. This I erased with my hand, leaving the beam clean and free of any imposed force. As I did so, the petal of the lotus also lost its glow, and returned to the neutral state of the other petals around it.

I declared the vision closed, and returned fully to my body.

1/30/93

Even before I called up the temple, I got a vision of the sigil. What I saw was a tree with a thick trunk, and from the top of this trunk rose three fan-shaped groups of leaves. Each group had tips of green, centers of white, and bottom portions of black or very dark brown. The trunk itself radiated an aura of immense solidity and connectedness; one could feel the flow of life-force going unobstructed and without effort from its roots to its top.

Within the trunk of the tree was the image of some spheres connected together in a way unlike those of our own Tree of Life. These connections are as shown in the diagram.

I called up the Temple and created the Lotus. Then stood on the petal with the sigil and invoked it again. The sigil also showed itself at the same time in the King's beam. After a few moments I was again at the place where the Tree stood, without any passage or transition between; the change from one place to the other was instantaneous.

Now I looked at this Tree for a time. While I was doing so, an angel appeared to my right, and made the LVX signs without waiting to be asked. I tested him with the pentagrams of Earth and of Spirit, and he grew larger and engulfed both of them before returning to his original size.

The angel said: "This is a Tree of the place of the sigil you have invoked. It is a star-system of three stars, each of them of a higher order of evolution than Sol, each of them well on the path that will take them into the yet higher orders that stand beyond incarnation in the stellar realm. About that higher place we can not say a great deal; little enough of even that would be comprehensible to men."

"As you know, as the ages pass and the worlds within a solar system develop and evolve, certain "planes" of existence fall below the level of significance, each in turn becoming irrelevant to the work currently being done there. These planes embody principles so well built into the substance of the solar systems that it need not be developed or evolved further. These constitute the invisible "roots" of the Tree of Life being expressed in that system.

"Similarly, as this evolution goes on, certain other "planes" suddenly come into manifestation, so that there are always a certain number being worked at a given time. This number is not always the same; for your own system, there are always seven planes, for this one at which we look there are four or five, depending on how you

choose to interpret the topmost paths, which pass out into another realm all together. The influences or spheres at the top ends of these paths are outside the work being done here, yet they continue to have some influence on events there, notably through the energy and stimulation they provide.

"Each of those top three paths leads to one of the stars, one of the circles within the sigil. And each of those by itself contains its own modes of working and defined area of creation. But together these stars have created an area of joint creation, wherein certain parts of their mutual schemes may be developed and manifested in concert. That area is what is expressed by this sigil and this Tree of Life before you.

"You will see, as you look closely, that the "planetary" natures of the spheres in this Tree, its stable emanations, are of an order higher than those of your own. They are all of a kind that is manifested in your system in Uranus, Saturn, and Neptune, those three planets whose relationship is greater towards the outer universe than it is towards the inwardness of the system. There is no personality in these spheres, no mundane realm, no ego or soul as you would know it. There is only cosmic substance and energy, passed beyond the need for focused, personal, expression."

"Now look closely at the Tree, beginning with the lowest sphere."

At first I saw nothing there. But after a while the sphere took on a shimmering almost-green color. Then out of it burst a bird-like being, which rose up over my head, came down and around behind me, and up beneath me so that I ended up sitting atop it. This bird reminded me in some way of Quetzalcoatl, the winged serpent of Aztec myth, though there was no physical resemblance between them. The bird's tail raised up and fanned out like a turkey's, so that I felt as if I were seated on a throne. The plumage changed color very rapidly, running through a great number of hues and shades from the blue-green-violet end of the spectrum.

Then it was as if I split from the being seated on the bird, as if I moved away leaving behind an image of a man. Turning back to look, I saw the man seated cross-legged on the back of the bird, naked save for a loincloth decorated with bird-like designs, and a headpiece of fanned-out feathers, which mimicked both the bird's tail and the fan-shaped leaves of the Tree. His posture was regal, and he held in his left hand something like the Tree itself, reduced to the size of a scepter. His hand was at shoulder height and slightly forward, as if in the act of wielding the scepter.

The angel said: "Unlike the Solar system, here the man-like beings are the lowest expression directly connected to the divine; that is, to the three stellar gods creating this area of work. And even though the image shows a man, they are not really man-like in the way the spirits of men are in your system. For where your Tiphereth is a central passage point between higher and lower, here this sphere, its nearest equivalent in the local system, is itself the lowest point. These kings never touch the elemental worlds; the powers coming down from above stop here, showing a perfect reflection of that from whence they came."6

The rest of the angel's words were lost, but I got an impression from him that filled it in. It is important to recognize that all the elements of this image must be taken together as an expression of the nature of the sphere. The bird is the sphere as basic energy, a reflection of its divine sources; because it flies, it never touches the elemental worlds, but is itself the endpoint of creation. The man shows that there is within this sphere an expression that appears to show individuality, but these "individuals" are all directly connected to the divine and are part of it, as shown by the headdress. And these individuals wield the power of the divine, as shown by the scepter. Here the Will of the divine (scepter) acts upon the substance of the divine (bird) through the divine Son, all of them within a single sphere, all of them separate and one at the same time.

I felt the energy of the vision weakening, and so I returned to the Temple. The angel followed after, saying: "I know that you are weary, but I would like to encourage you to look at least a couple more of these spheres before you quit for the day." I took a few moments to absorb some more energy from the Temple. Invoking the Names of God and the King, I returned to the lotus petal and got back in tune with it.

Returning to the place of the Tree, I willed the power of the bird-image to return to its sphere, and it did so. Next I concentrated on the sphere to the left in the row above. The circle of this sphere expanded into a window, through which I saw an old man, bearded and muscular like Odin, wearing a dark blue, almost violet, robe. The robe had no hood or collar. In his right hand he held upright a spear with a leaf-shaped blade bound to the shaft with silver wire. In his left hand, held down at his side, he held a square cap or hat, somewhat like those some Roman Catholic clergy wear.

The angel said, "Action in righteousness is the key to this sphere, for here are the Mercy and Severity one; action or will is combined, merged with the manifest pattern upon which action must be based, so that there is no question of morality or ethics, no separation between Thought and Deed. This sphere is easy to understand, as it is close to the two natures of your Chesed and Geburah. But always remember that this is a single sphere with a single nature, not a duality. If one should seek to understand it by holding those two in mind at the same time, then one will go amiss. See it in its own way, take its nature as it presents itself, and seek to merge with that nature to attain to true understanding of it. Now go on to the next sphere, which is not so simple."

I relaxed my attention to this sphere, and it returned to its original size in the image of the Tree, with its own image still shown inside it. I turned to the next sphere in the same level.

I concentrated on this sphere for a time, and saw little except a roiling of colors, as if it could not manifest itself within the limits of my perception. Then suddenly, exploding outwards from a point in the center of the sphere, a great mandala unfolded. This mandala had five great spokes or sections, and within each section were twenty lesser spokes. And each of these spokes was itself an entire world, seen edge-wise in some higher dimension. The center of the mandala was a black-filled circle, surrounded by a

ring of lighter color, a powdery gray-blue.

"This is the focus of nature in this world," said the angel, "for herein are all things in touch with the center, and all patterns of activity derive directly therefrom. And the worlds within this mandala are the potential manifestations that are to be made real, in something resembling sequentiality, in that lowest sphere at which we first looked. Here they are arrayed in their relationships to each other, as they are in the minds of those who created this place. And the plan of their unfolding is held here as well. Each unfolds at the "same" time as the others, but each unfolds within its own, internal, sense of linearity and sequentiality and is separate in some sense from those that come "before" and "after" it in the rounds of the mandala."

Again I relaxed my attention, and the mandala retreated into the limits of its sphere. Looking to the next, to the left in the next row above, I concentrated again.

"This sphere" the angel said, "is the expression of one of the three stars that created this place. His expression within his own great sphere of working is here concentrated, summed up, sketched in miniature. Look ye to the west."

I turned around, assuming the Tree was in the East, and saw the star in question. It had sort of a maroon cast to its light. The color deepened, and there burst out of the star images of three armored kings, one coming directly towards me, the others moving out at angles to either side. And each of these kings stood astride three animals. The one coming towards me was astride three lions; the one on my left had three jaguars; the one on the right had three taurines of some sort, whose exact image changed from one species to another as I watched. And each of these animals had only a single leg centered at the back of their body, so they each stood upon three points.

Spoke the angel, "This great star is represented by three ministers within this area of mutual creation. And they, with their ministers, and their ministers' ministers, number thirty-nine, who are unity expressed in triplicity. And these act upon the five and twenty in such a way as to define their center, their point of contact with the divine."⁷

I felt there was more to be said, and waited. The angel continued:

"All of these are in their own way an expression of the original plan of this Tree of Life, as was shown in the way of their bursting forth from the center." [That is, the pattern in which they came forth resembled the three fans of leaves at the top of the Tree.] "And each of these three legs of the animals, these minister's ministers, controls in his turn the manifestation and organization of thirteen forces, so that within the worlds below there are three hundred and fifty-one major forces to be dealt with, each with its own expression, each with its own place within the pattern of the creation, each of which is the embodiment of a divine principle in activity. Add to these the original 39 and they become 390, giving a full manifestation of the original potential. Thus is the divine made manifest in this place."⁸

"Now look ye back to the next sphere."

The images of the kings returned to their place. I turned back to the Tree and looked at the next sphere in turn, on the right in the same level. I looked for a while and there gradually appeared a shadowy image, seeming to be in some way connected with the rightmost circle in the original sigil, as if that portion of the sigil had been clothed in an image. And the image was of a hooded monk, kneeling and hidden within his robes, contemplating an image in a sphere. He appeared to be facing a point about 45 degrees to my left. I could not see the image within the sphere he held, and moved closer.

In the process I entered into a merged with the monk in the image. Within the robes there seemed to be nothing but the barest outline of a body, a simple sketch, sufficient to hold the robes in their form, but little more. Looking at the sphere he held, the image within was of the old priest-warrior within the earlier sphere.

The angel said, "This one gives of himself directly into the lower world previously seen, and leaves little of himself in this level save a shadow. His manifestation in this place is of the nature of a channel for his original force, his true nature, which is reflected in miniature down into that lower sphere. But even in this there are secrets to be known, if one wishes to extend one's stay and concentrate on this one part of the Tree of this place. Now to the highest sphere."

I removed myself back to my "outside" viewpoint, and let the residual force from the last sphere dissipate from my body. Then I looked at the highest of the spheres in this Tree, and saw therein a little child, scarcely born, like Hoor-pa-kraati without the forelock. He sat in a lotus position and held the thumb of his right hand to his lips. I saw him as from his left side.

Looking closer, I saw that held within the curled fingers of his right hand was a small talisman or coin, upon which was graven a figure that at one moment seemed much like the Sanskrit figure for the OM, and the next moment appeared to be an abstract glyph of a bird in flight.⁹

"This one, in his miniaturization into this area of creation, has taken on an image much like that of your Thelema, in that he is like a babe, silent in the womb, and yet forth from him comes all the power and activity manifested in the lower spheres. That king of the lowest sphere is to him much as Ra-Hoor-Khuit is to Hoor-Pa-Kraat. But in this case, they are not a dual manifestation of something greater, as those two are of Heru-Ra-Ha, but instead is the lower a direct reflection of the power of this sphere, only extended and also indirectly accessing some of the power of the other two stars, through their control on the lower worlds."

"He is the silence at the end of the OM, but in his silence is the bird brought forth into flight."

"Now I think we have seen enough for this time, and you should return again to your

temple, waiting a moment for me."

I did so, and stood just outside the limits of the Temple's lotus while I waited for him. After a moment he also appeared, and said "My name is Kaph, Yod, Nun, Daleth, Teth, and in my nature I am a reflection of those thirty-nine whom ye saw in the fourth sphere of your vision.¹⁰ Thus I have a nature of sufficient generality to speak to you of the things shown and yet to be found within the compass of the Tree with which we have been dealing. I am in myself a symbol of that work, and am the link between that world, and this solar system of yours, which link was created by the resonance between the schemes of our two areas of creation. Now take ye this."

He handed me a talisman, as had the angels in the previous visions. This one showed the original sigil upon one face, with a couple of minor modifications (short "tails" sticking up from the rightmost curve). On the opposite side was the usual table, this one showing the words GEL, DALPA, FORTN, DES, with the word "boni" at the bottom.

"This one ye shall keep" he said, "and let it remain as a reminder and link into the place where we have been, for this contact is an important one within the many that can be exercised with the Temple you have built. It is through the paths from this place to that, and from that place to the places of the Three who created it, that one set of persons from your Earth would easily find their way into the larger universe, free forever of their ties to your world. This is one of the purposes for which this Temple was given, and it is one that shall be accomplished, without doubt or uncertainty."

I asked if I should place it in the beam of the King, as the others had bid me do. He said, "Do so."

I entered the Temple and put the talisman in its place, stepping back out afterwards. In a moment an image like the first I saw of the other Tree formed within the beam. And a sound like a wordless choir came forth, swelled, and diminished again. I saw that the image of the sigil in the beam was no longer there, and the sigil on the petal soon faded back to an inactive level. As it did so, the image of the Tree also gradually faded, or rather collapsed back into the talisman.

"And in this is the work done," said the angel, "and another link made in the Great Scheme of the Cosmos. Take ye the talisman, and save it in your storage place. And I am done."

The angel bowed his head for a moment, and then disappeared. I retrieved the talisman, stored it away, and closed the Temple for the day.

1/31/93

Obtained a sigil during use of the Temple last night, but did not feel time was right to explore it. Recording it here for later use. This one appeared at a point directly opposite around the circle from the one used in the 1/30/93 vision. As that one was the third one south of the pillar of the Airy Lesser Angle, so this one is the third north of the Fiery Lesser Angle.

2/2/93 12:05 pm

Obtained this sigil last night during meditation on the Temple. It stood out quite prominently, and in some way called attention to itself. During the meditation I noted a sense that the circle at upper left represented a star or other stellar-level object being swept along on a shock-wave front, while the circle at lower right, and the lines connected to it, represent another star whose space is being impinged upon by the front. The large curved line is the front itself.

This sigil appear immediately to the north of the pillar for the fiery lesser angle, with only one more below it on the east side of the temple. It was immediately to the south of the one shown in the entry for 1/31/93.

I called up the temple and stood in the King's beam. Invoked with the First Call and the Call of Earth, and the names NANTA, MOR DIAL HCTGA, ICZHIHAL. The response was very strong, and the temple formulated itself around me in the physical world as well as the astral.

Upon my first thought of it, the sigil appeared in the beam, and my viewpoint went to the petal upon which the sigil is inscribed. Standing upon that petal, I was surrounded in a column of energy sweeping upwards out of the petal, engulfing me as if I was standing in the center of a flame. When the flame died down again, I found myself in space above the earth. Looking back at it, I could see the location upon the surface where my temple resided. It was a very small, sharp point in a dark color surrounded by a large group of petals like a cinquefoil, except that there were six leaves instead of five. Not like the usual chakra wheel that I see around it from a distance.

A voice said, "Now look outwards." I did so, and saw another planet sweeping about in an orbit, around the sun, but very close to the Earth in space. This planet did not seem to be made of physical matter, but of some other substance. As I watched, it moved inwards, crossing the orbit of the Earth, and moving on. When it passed the Earth, I could see something like the shock-wave sensed from the sigil sweep over the Earth, putting a pressure on the Earth's aura or magnetic field that had not been there before. The pressure reached a peak and dwindled again as the planet passed on.

An angel appeared beside me, and did the LVX signs without prompting, then the sign of Earth. Testing with the pentagram of Earth had no effect on him. Testing with the pentagram of spirit caused him to grow in size for a few moments.

The angel said, "Not all of the influences affecting the earth come from far away. Some are as close as its own back yard, and figure in the activities upon your world as a regular, cyclic influence. This one is a planet in the process of formation, not in the matter of the physical world, but in the matter of the so-called "etheric" level, halfway between the dense physical realm and the realm of the astral. It is the same substance out of which your own energy-body is made.

"When this planet passes, as you have seen, there is a pressure put upon the aura of the Earth, and certain aspects, certain objects and substances within it, are brought to a state of stimulation. Most of these substances are of a low kind, the sort that causes depression, and a sense of living in an emotional miasma; they produce feelings of worthlessness and hopelessness in a portion of the human population, and cause such people to become less active, more inclined to let things go, less inclined to keep up with the work necessary to living. Along with some other influences, it causes a regular cycle of such feelings, which can be noted but not explained by the mental health workers of your world.

"Now this is not necessarily bad, because even as this planet stimulates these negative manifestations, it is at the same time raising the substance involved to a higher level, making it more active, changing its nature so that it no longer expresses the deep, dark nature which it originally possessed. In these times the effect is seen to be more common because there are more people to feel it, and so it becomes more apparent as a phenomena. But in fact the cyclic stimulation has had an effect over the millennia, and the intensity of the effect now is much less than it was even a few centuries ago.

"In the larger view, this action by the passing planet contributes to the education and initiation of the world, because its action breaks up the forms that it stimulates, lets the substance that was trapped in those forms release to be incorporated in better, more useful, more advanced structures. Now look ye to the planet itself, and see what you might see."

I turned and followed the planet along its course, rapidly catching up to it. It appeared to be very dark despite the fact that, not being physical, it could not cast a shadow. It appeared that energy hitting it from the sun was absorbed or concentrated somewhere inside, converted into a different form and released again as the darkness that I saw.

Coming closer, it appeared that the darkness was really a shell surrounding the outside of the planet, and within that shell there was a lighter, more energetic form of substance. And in the center of that substance was a dark point, where an immense amount of energy was concentrated and not released. The whole appeared to resemble, in a 3-d form, what I had earlier seen surrounding the Temple. The "light" portions within the shell were sectionalized in some way; the sections had softly curved edges and corners, much like the way sections of a grapefruit or orange would appear if the rind and all the connecting structures between them had been removed. But the sections themselves were laid out like a dodecahedron or some other high-order geometric solid rather than being radially symmetrical like a fruit.

Moving in towards the dark center, I saw that within it, there was a tremendous amount of activity taking place. Geometric constructions formed and disappeared so rapidly that I could not see them clearly, and there appeared to be many millions of them existing at once.

The angel said, "For the present, all of the deliberate work of this planet's incarnate intelligence is being restricted to this small central section, which is really a reflection of his concentrated point of attention, on a much higher plane of the solar system. He is not concerned now with the outwards expression of his design, but with the first instantiation, the setting of the initial pattern out of which all the growth and development in his sphere will eventually come. The sectional appearance of the more outward portions, and the dark shell that surrounds the whole, are both automatic, not consciously-created, effects of his work. They are secondary and ultimately inconsequential spin-offs of this central activity. And even though their effect on the outward surround is significant at this time, in the end the planet's true nature will be other than what it now appears to be. Speaking cabalistically, this god is still in the involutionary phase of his creation and these outward effects are shells that will be discarded when the moment of anchoring on the physical plane has been reached.

"Now this, while a powerful effect in the local system, is far from being the most significant of the effects reaching the Earth. We will see many more coming from the outer stars than we will within this solar system, and most of those will be of greater long-term importance than this little cousin of our Earth.

"I would say that we have seen enough here, and should retire back to your temple."

I did so, and in short moments the angel caught up with me. As with the previous visions, he handed me a talisman. But this one did not contain the sigil used to start this vision. Rather, it showed the one previously seen but not used, with the two crossed lines descending from the circles. On the back were the usual letters in a table, this time reading ORA, EARLZ, DEPNO, DIT. The "T" of DIT had a line running crosswise from the right end of the crosspiece to the lower left, and then horizontally back to the right, as if the letter were actually a "T" and a "Z" combined. The "E" of EARLZ looked more like a "C" with a small crossbar than a regular "E". At the bottom, again as usual, was the word "boni".

"Now the only reason why you were not able to do the sigil previously seen was due to the effects of this one we have just studied, which was a temporary effect. After the planet has passed further on, that petal of the lotus will be taken over by another sigil, and a different force, and so we do not need to have a sigil-and-table talisman for it. As you have remarked in your mind, what is seen upon the petals of the lotus depends in part on the nature of the Temple, in part upon the natures of the magician, and in part upon the current activity in the cosmos as it impinges upon the Earth. Some permanent influences can be momentarily over-ridden by stronger but passing influences, and such has been the case here. I would suggest that when next you do a vision of the Temple's

lotus petals, that you begin by creating an image of that older sigil, and exploring what you see with it. Hold this talisman until that time, and use it then."

I said I would, and the angel departed, taking with him the image of the current sigil and all the energies I had seen associated with it. After a few moments, I closed the temple and returned fully to my body.

2/10/93 8:21 pm

I had been putting off going back to try the sigil previously seen, but not used. For some reason, there was a sense that the power in it was more than I wanted to deal with at the moment, and I had put several days into working on the new version of the Temples book instead. Tonight I entered the Temple of Earth, retrieved the talisman with that sigil from storage, and began a first try to see where it leads.

When I first looked at the talisman in my hands, it had the side with the table upwards. It seemed to me that this table was not made of four words read across, but of four words read downwards; the fourth word combined the two letters in the leftmost column with the two from the rightmost column. This final word in some way bound the other three together.

Turning the talisman over, I studied the sigil until it was fresh in my mind, and then laid the talisman on the floor of the Temple under the King's beam. The interior of the Temple became instantly brighter, and the petal containing the sigil stood out dramatically from those around it. I moved to stand on the petal.

It seemed as if a powerful beam rose up from the petal, gaining a height about twice that of the Temple before curving to horizontal and moving far off into the southeast. I sensed a power building around me, and my vision was filled with a cream color tinged with canary yellow. I rose up and followed the beam, quickly leaving the vicinity of the Temple behind. The beam passed through an area where space constricted around it into a cylinder with flared ends. At the far end of the cylinder, the beam ended at a gate.

The gate had two doors of thick wood, between side-beams made of stone. The doors had semicircular tops, and were underneath a triangular top-piece or overhang. The sigil was inscribed in the center where the two doors met, save that this version of the sigil had a third circle, somewhat larger than the other two and positioned above and between them.

I willed the doors to open. As they did so, a blindingly brilliant light sprang out from behind them and I felt the radiance as a force sleeting through my astral body. As I became accustomed to the light, I saw that it came from a Tree like the Tree of Life, but three-dimensional like Achad's speculations. Every sphere of this Tree was a jewel, and

every path a semiprecious stone carved into a cylinder with an hexagonal cross-section.

My body moved forward and became one with this Tree; its topmost sphere conjoined with my top-of-head chakra, it's lowest sphere touching the inside edges of my feet, the remaining spheres either spaced along the spinal cord or in equilateral triangles centered on it.

I counted five spheres on the central column, but could not place the fifth one. It was definitely not in the position of Da'ath. I could count the spheres individually from either top or bottom, and each time would count five of them. But when I looked at the Tree as a whole, I could only see four. The fifth seemed to be off in another dimension somehow from the rest of the Tree, but its position in the sequence was between the equivalents of Yesod and Malkuth, so that there was a geometric progression in the distances between the Spheres on the column, each twice the one before.

Something told me to step away from the Tree and return through the doors. I did so, and found an angel waiting there. He closed the doors and turned to face me, making first the sign of Fire, then the sign of Set or Earth. I returned these, and tested him with the pentagram of Earth, which caused him to glow more brightly against the background. Then with the pentagrams of spirit, which reduced his brightness. Then with the pentagram of Fire, which again brightened his appearance. I gathered from this that his nature was basically of earth and fire.

He said, "Hail o mage! Hail unto thee from we who are in this place called guardians and gatekeepers. Here we stand between the Earth and the heavens, and watch that only those who are qualified may enter herein. For every gate has its key, but not every key-holder is worthy; some must be turned back from every gate of the Temples even if they are welcomed at others.

"But that is not of your concern here, for truly you qualify to enter into this place, for it was here that you entered into the Solar system in the beginning, so many aeons ago, and it is here that you may find one of your many ways to leave again when the time comes. Truly there is much for you to see in this place beyond the gates, and many trips or visits will be necessary to gather even a small bit of what is here, and yours by right.

"For the present, we would advise that you spend some time simply identifying your body with the Tree therein, familiarizing it with the energies of that place and enabling your senses to gradually see therein with clarity.

"When you come, use the talisman as you have seen it, without the third circle, and with the table of names upon the back. Call upon these names as you have said, taking them in columns from top to bottom and using the surrounding name last."

I said that I would do this, and asked what more was to be done at the moment.

He said, "Little at the moment. But in your meditations later tonight, return and spend a

while conjoined with the Tree, not trying to interpret it, or to see it clearly, for its true glory will open to you gradually and only after many days. Simply stand, and absorb, and encourage your bodies to adapt."

"Now I am Kaph Peh Tav He Resh, the keeper of this gate, and my name is in the glory of the Tree. Fare well." He did the signs of LVX, and of the closing of the veil, and left my vision.¹¹

I turned and followed the beam back to the Temple. I took up the talisman and returned it to its place of storage. (I had to step outside the Temple to do so -- inside it glowed too fiercely.) Returning to the Temple I sought to work the residual force of the talisman into the fabric of the Temple. Eventually I did so, and the Temple returned to a quiescent state. I closed it and returned fully to my body.

2/26/93

I began by taking the talisman of the previous vision and placing it in the King's beam. A great fire welled up therefrom, rising above the Temple and arcing over into the southeast. I followed this trail of fire and it ended at a double door with the sigil shown, but with the additional circle shown above and between the two circles seen originally.

The three-dimensional Tree of Life seen before was still in position, but this time rather than filling my entire vision, it appeared in a context. It was surrounded by a haze or glowing area, well-defined, within which its power seemed to be paramount, but outside this area was the black of space, and in it I saw three bodies, presumably stars. Two of them, one very large and the other much smaller, orbited around each other. A third orbited around their common center at a distance, so that it appeared to be outside the area of mutual influence of the first two. The gate stood in space behind me and as I watched its doors closed.

I waited, and an angel appeared and did the LVX signs, then the signs of Set and the sign of Water. I returned these signs and felt the urge to do the sign of Fire as well. The angel also returned this sign without difficulty. I tested him with the pentagram of Earth, which caused a flow of force to come into being between us. He remained steady when I did the pentagram of Fire, and the pentagram of Water.

He said, "I am not the same angel you saw before, for he is the gatekeeper, and I am here to present some more to you of what lies beyond the gate. You may take my sign to be Kaph, Lamed, Daleth, Pe, He, for this is the nature I am enacting at this time."¹²

"Now in the prior vision of this place, you were told that this path was the passage by which you entered into the Earth's sphere, and this was correctly said. This is the sphere from which you came into the Solar system, and by which you will first leave the system again in the proper moment of time. At present we are on the edge of that leave-taking, but in earthly time this will be some time in the future, for time there runs more slowly than here, save when there is a connection made as in the present moment.

"Now the Earth has many connections in the starry realms, for she came from those realms and retains contact with all with whom she worked in prior cycles of existence. Further connections are made through resonance of natures, others through her working connections with the planets and other spheres within the solar system. All of these connections, and many others, will be found within the lotuses of the Temples by those whose nature allows them to see.

"We have shown you many of these connections and will show you more as you work, but for the moment I want to consider that which lies before us."

The angel gestured first to the star-system in which we stood, and then to the Tree of Life in its aura.

"This tree is single, an expression of the combined force of the three stars you see, for they are not separate individuals, as in the previous instance which you made public, but are in fact three manifestations of a single being, who expresses through the participation of three lesser gods, each of whom runs one of these solar bodies under his direction. And this primary god also participates directly in the action of the largest of these stars, who is Sirius in your mythology, and [unspeakable word] in his own."

I tried to get an impression of what was meant by the work I could not hear. It seemed to have something to do with this god being a "Triple-tiered god", one who expressed himself in three different levels at the same time. More than that I could not get.

My attention was then directed back to the Tree, and I noted that when I examined it before, I felt that there was an additional level between Yesod and Malkuth. Now I could see that this was so. If one were to look at the Tree from a position perpendicular to one face, so that the third dimension was hidden, then this Tree would appear to be formed to that it was made of two hexagrams, which shared a single sphere in common. The upper hexagram had no sphere in its center, like our own Tree, but the lower had the equivalent of Yesod in its center, so that there was a second focus of personality, a second "soul" as it were, below Tiphereth. There were eight levels in all to this Tree, as ours has seven.

"Yesod-equivalent, by the addition of the two extra spheres below it, has taken on the character of genuine godhood; it is as much a manifestation of the divine in this system as Tiphereth is a manifestation of the divine in your own. And the Tiphereth-equivalent here is still divine as always, though its nature is changed slightly because of the variation in the relationships being expressed here. In your own system Yesod is not a divine principle, but merely a shadow; it has no power of its own, but takes power, such as it receives, from those above it in the Tree. It is deliberately considered, for purposes of action in your Solar system, to be "below" the lowest level of divine manifestation, as are the spheres of Netzach, Hod, and Malkuth. They are shells, only enlivened by the

souls of the entities who embody themselves in their substance; the divine does not directly enliven them as here.

"Since this system is superior to your own, above it in the hierarchy of development, it has an additional level over those expressed in your system. Thus it is eight as yours is seven. Thus also is the mystery of why the sacred number of the Christ is considered to be eight, and why the path of the Buddha is eight-fold. Neither of these mysteries refers to your eighth sephira Hod, but rather to a connection between those paths and this system. Each liberates by going beyond that which is "natural" to your solar system, bringing in the power of this greater system to do the work of freeing man. And so do you, in your way, by your coming from this sphere to the earth, and by your creating of an affirmative link with it through these experiments.

"There are many others who can travel this path, and the others you will and have found in this exploration. And so they will in their own time, when you publish this travelogue of the stars. For the talismans and sigils given to you here are not for yourself alone, but also for any others who might chose to use them. Once you have made the links, and have been given the talisman of a particular path, then others can connect with that path simply by using the talisman. The building of a Temple is not necessary, for the path is created and established; only those who seek to create new paths to the stars, out of their own natures and those of the Temples, will need to create a Temple of their own for such travel.

"We asked you to return once more to this place before going on with the other new sigils you have seen, primarily so that you could assure yourself that you had seen the Tree of this place aright, as you now have done so. By seeing the Tree correctly, you affirm that you have absorbed (rather, re-absorbed) the energies of this place in their proper form and fashion, and that the link therewith is complete and without missing powers. We had no intention of taking you farther into this realm, nor of requiring you to penetrate deeply at this time. In truth it is preferable that you continue on and make links with many other spheres, so that the powers of travel will be opened to the people of earth.

"Rest ye, and when your rest is done, make note of what you have seen here.

"I have done."

The angel bowed, and went away in some direction I could not follow. I turned to the gate, which again swung open, and returned through it to the Temple. There I picked up the talisman and stored it away. The flames died, and the Temple was quiescent again. I ended the vision.

Further notes: In the first vision of this place, I had had the sense that there was a fifth sephira on the middle pillar of this Tree, lying somewhere between Yesod and Malkuth. But I could not see it; it seemed to be off in some other dimension. After this second vision, I conclude that I simply could not see the powers of that level clearly, and had

mistaken the twofold power of the two sephiroth on that level for a single power. Thus I could not see it because I had been looking in the wrong place. (Note also that the paths shown may not be entirely correct.)

Also, in the moment I saw the Tree clearly, I also had a comprehension of how it related to the human body. The topmost sphere related to the top of the head. The next two spheres to the eyes. The two after that to the shoulders, and the Tiphereth-equivalent to the heart. The following two were at the top of the hipbones, and the Yesod-equivalent was congruent with the sexual organs. The two additional spheres between Yesod and Malkuth related to the thighs (not the knees), and Malkuth was centered between the feet.

2/26/93 3:52 pm

This sigil gives me a sense of leaping joy even without any special invocation. It's position in the Lotus is immediately to clockwise of a line drawn from the center of the Temple to the center of the pillar in the water angle. The left side of the petal abuts this line.

I spent some time standing in the King's beam, absorbing energy and attuning myself to the astral space again. Then I turned and move out to the petal, standing on it and looking outwards from the temple. I sensed that behind me the sigil had also appeared in the King's beam.

Energy rose up from the petal and engulfed me, a cool sensation and an equally cool white color. It seemed as if I was becoming one with the sigil in some way, the circle my head, the connected line the front of my body, and the other line leaping out before me. But there was no urge to movement and nothing else appeared to happen.

I turned and looked into the Temple, and saw an angel standing there. He moved out of the Temple along a line towards me, stopped outside and turned to face me. His hands were held in the sign of Water, and there seemed to be invisible extensions of this triangle going upwards to the tops of his folded wings. He projected a peaceful sensation, having the same cool calm as the light from the petal.

I did the LVX signs and he returned them, then he did the sign of water again, which I returned, and the sign of Earth. I tested him with the pentagrams of spirit and Earth, which did not produce any significant change in his size or appearance. The pentagram of Water caused him to become brighter, and the aura surrounding him to become clearer. I asked him what's up.

"O mage," he said, "the time of tides is upon us, and in this place and time are the powers of god mighty, and moving. Let us move away from the Temple somewhat, so that we might speak without interference."

I indicated that he should move to an appropriate place in the surrounding area, and I would follow. He moved out into the northeast quadrant and stopped at a distance of several hundred yards. I moved to follow him, and when I reached him he gestured back to the Temple and told me to watch. I noted that power continued to rise from the petal in my absence, and that there appeared to be a larger, shadowy version of the sigil forming in the air above the Temple, anchored at the place where the King's beam fell on the floor.

The angel said to wait for a while longer, and we did so.

Then the large shadow sigil moved so that its lower point was on the petal, and at the same time a number of curved lines began to form around the Temple. These began at a point just above the sphere of the Three Names of God, and curved outwards and downwards, intersecting the ground at the point where the Seniors' curtain touched the ground. I got a sense that these lines continued into the ground to meet again at a point below the Temple.

I said these things were lines, but they were actually much more than simple lines, having a very complex structure. Each appeared to have a thick core of dark brown or black, around which additional thick lines of a very deep green color were wrapped helically. They reminded me very much of the windings in an electric motor or generator. As I watched, they appeared to become more solid, and a field of force in a brighter green color formed between them, so that looking through it was like looking through a thick colored glass. I moved around the Temple counting these lines, and found that there were seven on each side, fourteen in all.

Moving back to the angel, I asked what was happening, and he again indicated that I should wait and watch. I noted that a very bright beam of light descended on the point where these lines met, and continued on into the Temple to become one with the King's beam. Nothing else happened for a while.

Then the angel said "Now look." As I watched, circles of light moved upwards on the spherical force field between the windings. It seemed as if the color in the field was being concentrated in these circles, leaving the intervening space white. Each circle reached a higher point before fading out.

The circles followed one after another, faster and faster until they could no longer be distinguished individually and the entire sphere took on a flickering appearance.

Now it appeared that a huge dome or sphere was forming around the Temple at a great distance. I could see it covering the sky above, descending to enclose us and the Temple within it. It seemed to be many miles in diameter. This great sphere became ever more solid, until even at this distance I got a sense of great weight and impenetrability. The angel took me by the arm and moved us back yet again, until we were very close to this outer sphere.

A few bolts of lightning passed between the inner and outer spheres, but there was no sound or vibration. A sense of great and increasing tension filled the air.

A few more minutes of increasing tension, then it reached an intensity where all of space felt as if it were warping. Suddenly out of the central sphere a great flow of force came forth, and at the same time I sensed a will reaching inwards from outside the greater sphere, taking hold of that force and moving it. And it formed into a huge duplicate of the Temple, made entirely out of energy, as big as it could be and still fit within the outer sphere. I felt dwarfed by it. The original Temple and its surrounding sphere were lost from sight somewhere within this structure.

Now there was the sensation of a great bell ringing, felt with the body but not with the ears. It rang out again and again, and as it did so hundreds, thousands of angels appeared and moved into this great temple. The angel beside me took my hand and we moved at his direction along with the others.

Closer I noted some differences. There were vaults or arches running between the pillars, so that each side was like a great open doorway. The Seniors' curtain was pushed aside so that it made a sort of extension or shelter just outside these openings, and in the same shape. Inside, the ceiling of the lower temple could not be seen; it appeared lost behind a constantly-shifting pattern of light.

The beam descending in the center of the Temple could now be seen, and where it touched the floor the original Temple and its surrounding sphere lay like a child's toy in a coliseum, totally dwarfed by the structure. Each square of the floor contained an image, as if looking into different worlds. And the pillars also had constantly shifting images, as if each slight movement brought a new world into view within them. I also noted that the angels entering the Temple did not fill it, but instead merged themselves into its structure.

Now the angel with me told me that we should move back to the center where the original Temple stood. We did so, and entered into it, passing between the surrounding lines. It was entirely engulfed within the King's beam of the greater Temple, but none of that power seemed to enter in here.

(This entire vision seems to be moving in slow motion, with long waits between short periods of activity. Another such wait at this point.)

While waiting I looked around my own temple, and noted some changes. The pillars in particular were of a lighter color, and had taken on the texture of fine polished granite. The floor was white marble, and the ceiling of the lower temple, with its embedded crosses, now appeared to be made of obsidian. A small hole in the ceiling let in the King's beam, which was unchanged. The curtain of the Seniors was still there, but had lost its liquid appearance and become like a fine loosely-woven cloth, translucent, nearly transparent. On the floor, a small metallic-appearing cup enclosed the end of the King's beam.

Now the coiled lines surrounding my Temple began to rotate around it counterclockwise. Looking between the lines, I saw that we were rising up from the floor of the larger temple.

The angel turned to me and said, "Up to this point, all has been preparation. Now the vision begins in earnest. See ye what there is to be seen as we rise up."

Looking out, I saw a series of landscapes, all going by too fast to make note of details. For some reason this reminded me of the descriptions of cross-time travel in H. Beam Piper's "Lord Kalvan" stories. I caught glimpses of strangely-shaped buildings, most of which could not have been built in the real world, for structural reasons. Each of these, I sensed, was a gate between worlds. Yet all these worlds were within the confines of the Great Temple.

Now we approached the ceiling of the Great Temple, and passed through a hole in it. Beyond at first there appeared only darkness. Gradually another landscape appeared and did not change. Within this landscape were six temples, unlike my own in shape, which were arrayed in a hexagram around the beam in which we rode.

As we moved upwards I felt as if I was having more and more difficulty maintaining the vision. I kept having to slough off astral bodies as they became too gross to withstand the forces present, and each new one of finer nature that I took on was harder to keep.

Eventually we passed out of this scene and entered into the column of the King's name, wherein the beam that shines on the lower Temple is formulated out of the stuff of God. Nothing surrounded us that we could see past the brilliance in which we were enclosed.

Continued rising brought out to where the sphere of the Three Names of God should be. But here it was a fully-opened lotus, as sometimes appears in my Temple when the forces are invoked with particular strength.

Now we were back in "normal" space, just underneath the height of the great sphere enclosing this Great Temple, but still I was having difficulty maintaining the astral body and through it the vision. The angel indicated that we should leave my temple at this point and again move off to some little distance.

Underneath us the roof of the Great Temple was a huge expanse, a circus Big Top build for the gods. The ribs of the roof (which are the Seniors' names) were clearly visible, and between them a web-work of power covered over what was below.

I thought that this was all very fine, but what did it have to do with the sigil that started all this? These impressive events didn't seem to have any point.

The angel who had brought me to this point had disappeared. Looking downwards, I saw him heading towards the roof of the Great Temple, and as he came into contact

with it, he dissolved into its structure as had those others seen earlier.

My own Temple still hovered over the lotus at the top of the Great Temple, within its enclosing lines.

When nothing more happened after several minutes, I decided that nothing more was going to happen any time soon. I was getting tired, and thought that I should end the vision regardless of its unresolved condition. I entered my Temple and tried to will it to return down the beam, but it did not move. Finally I decided to just leave things as they were, quit the vision, and go get dinner.

3/1/93

After the unresolved vision above, I decided to let things go for a few days to see if the Temple and environs would return to normal on their own. Last night I visited the Temple and found that conditions were substantially the same as at the end of the previous vision. My temple was still stuck on the outside of the great sphere like a tiny Mandelbrot bay on the edge of the Mandelbrot ocean.

I groped around for a bit trying to get things to change. Finally, I asked that the angels making up the Great Temple leave, depositing as much of their energy into my own Temple as it could hold, and returning the rest to the environment.

When I asked this, there was a great exodus of angels, who flew up out of the dome exiting in a circle around the place where my temple was attached to the dome. As they did so, the dome collapsed. But the Great Temple within it did not. Instead it attached itself to my temple, so that my temple was positioned where the column of the King meets the wheel of the Seniors in the larger temple. Beyond that, nothing more happened.

It occurred to me that perhaps I was not able to see the energies involved in this vision properly, and that this was the cause of the apparent "freezing" of conditions. I attempted to unite myself with the energies of the Great Temple, to become at one with them and perceive them at a level preceding words or images.

After some time of silent contemplation of conditions there, I noted that my left brain and right brain seemed to be perceiving entirely different conditions. I can not describe them except to say that the right brain saw a diffuse region of yellow, almost two-dimensional, while the left brain saw a region of deep blues and greens, very deep and three-dimensional. (That description is wholly inadequate, but it is the best I can do.)

I also noted that my aura and etheric body had become much brighter, and that the chakras were much clearer and more defined than is usually the case.

As I absorbed the forces and became slightly more accustomed to them, my temple gradually sank down within the Great Temple. It never reached the ground level, but stayed somewhere in the mid-space of the lower room of the Great Temple.

As I write this at 1:27 pm, I am about to try invoking the sigil again, to see if I can get any additional information about this state of things.

Standing in the Temple, I drew the sigil in the King's beam, and at the same time saw that the petal on which the sigil is drawn was flaring in brilliant light over by the pillar of the Watery Lesser Angle. As before, a great flood of light welled up from the petal.

I moved over and stood on the petal, looking back towards the center of the Temple. Therein there appeared an angel dressed in a robe made from every color of light imaginable; each thread was visible and each thread glowed and flashed with a single color. The overall effect was quite beautiful. The angel had long brown hair, cut off the forehead in front, and draped down behind the ears on each side. His eyes were a lovely blue color, like a Caribbean ocean on a sunny day.

He drew his arms down and away from his body to form an upright triangle, in a sign I have been told in the past was a sign of benediction. I returned the sign and several things happened at once.

First, I felt the flood of light from the petal lifting me up, and the sensation was much like that experienced in the occasional dreams where I fly by projecting some sort of force from my hands. It was as if I were somehow pushing against the flood and it was pushing back.

Second, the angel gave me the LVX signs and expected me to return them, which I did.

And as this was happening there was a great voice in the distance calling unintelligible words, which sounded vaguely Arabic, with many vowel and "L" sounds. The speech faded and cut off as the angel spoke.

"The voice you hear is the voice of the creatures of the Temple, singing the praises of their creator in the language of their being, which is the language of the creation of the world.

"This great Temple you have seen before, and these sounds you have heard before, in the days when first you found the building of the Temple of the Tablets, and made one for men. Then you saw little, save for the entry of the angels into it; now you see its fullness of structure, but not yet the full light which surrounds and pervades its form. For this light is of God only, not of the creation; and only those who have achieved union with god in the fullest measure can see it in the true form which it takes. Such a one you are but not at the present, for the tasks of manifestation in the world do take away from the purity of being necessary for that perception. And you have further failed to keep up even that purity that is possible in the body, though such purity of body is not necessary to the tasks at hand.

"Now you have been connected again with the Great Temple, the archetype of your

own, in this time for the cause that the powers you have connected to your own Temple must needs be reflected in the Greater; what you create in your own, what you connect to your own, envalidates and confirms the determination of God that all things must be one in truth. What is true in the divine abstraction in His temple is now true in the concrete divine of your own, and thereby has the greater been reinforced by the lesser.

"Thus you saw that the two are connected, as you entered into the vision." This was true, I had noted it in passing, that my temple seemed to be connected to the larger one by lines of light projecting out from the pillars to their correspondence in the greater Temple, and that the floor of my Temple seemed to be projection outwards to connect with the greater one's floor. Momentarily moving to an outside position, I saw now that all the parts of my temple appeared to be connected (sometimes invisibly) to their correspondence.

The angel said that these were not projections as such, but naturally-occurring connections, under the law of correspondences, in which things of similar nature become connected by reason of their similarity.

The angel said, "My name, incidentally, is not of a sort that can be pronounced or even written within the world of men. But my nature is expressed in part by the letters KTTV, which are to be taken as Enochian letters, and summed accordingly. I am of the fours as you are of the fours, yet our natures are separate and distinct for want of a 4, and the presence in you of the soul of man. This one to whom you speak has the nature of spirit, but not of the soul, and thereby is made of the stuff of God but not the stuff of existence."¹³

"Now, these connections must be made, between the lesser and the greater, so that what has been accomplished may be established in truth. You have not yet gone through a great many of these connections to the stars, but even so, the connections you have made so far are significant. Now God has taken them into his own Temple, so that what began in the lesser worlds will now as well be true in the greater. Thus does the man do service to the gods, and to God, in the exploration and activity of the Temples of Enoch.

"When you return to this work again, things will be much as before. The greater Temple will be invisible, and the cage of bars surrounding your own will be gone, and you can continue on as you will with the work at hand.

"God will still be with you in your work; his temple surrounds and interpenetrates your own at every point, and so what you do from now on will also be done for Him. Serve well, as you have always done, and concern yourself not with the final results of such work; for that lies in other places to which your access is not yet opened, and your work is not yet to touch upon.

"Now I give thanks that we have met, and thanks to God for his will to make me his representative, and thanks the we might have met here, O mage of light. For we are

both of the divine nature, you in your incarnation and I in my place in the heavens, and ever are those of like name and number connected. We are of the same nature, in essence, and your powers are in the world what mine are in the heavens."

The angel put forth his hand, and I took it in my own. At the moment they touched, I seemed to see a tablet of myriad squares, each of its own unique nature, each in turn one letter in the word that God speaks to create the world.

"This is the Tablet with which I work, as you work with the Tablets given to man. Mine is the original, the one from which yours is descended; for everything within the world must have its spiritual counterpart, and the Tablets called Enochian are a selection, a section, from that greater which is the Tablet of the Divine. As you explore in the world, so I explore through the use of this greater. I am an angel, and therefore not one who can work in the world; I lack that which allows the manifestation of spirit in matter. But within these limits I range as an explorer, as one who seeks ever the new and the brilliantly unusual within the realm of creation. As do you, as I know. We are ever of the same nature, and I would consider us friends, as do all those among the angels with whom you have worked.

"Let us depart as friends, and in remembrance I give you this."

The angel handed me a talisman. Unlike those given for the sigils, this one was rectangular, and on it was the word GELPRA (meaning, "with one voice, and God") and this sigil below the word:

Now the angel said, "And as we depart, let me also give you the [original] sigil's tablet, in the form of a talisman, as have the others given." And the Tablet I saw had the words GAO, LSIMA, BPATI, DOC, and upon the other side the sigil with which this vision began.

And with that, the angel folded his hands, bowed his head, and departed, fading away and leaving the interior of the Temple clear. The flood of light from the petal also ended at this time, and I stepped back into the Temple again. Looking about, I saw that the Temple once again stood upon the plain in its normal place.

To the west of the Temple, where once a tablet lay as the spirits left this world, there now was a large tablet propped up on a mound of earth. Something told me to leave that for later. I took the talisman of the sigil and laid it in the King's beam as I had with the others. A dark-violet flare rose up around the King's beam, but did not reach to the ceiling of the lower temple. I sensed that I should turn the talisman over so that the table was facing up. I did so, and the flare was replaced with a soft white glow around the talisman, and a sense that the excess energies remaining were being absorbed into it.

After a time I removed it and willed it into storage. I closed the temple and ended the vision.

A note concerning the sigils and tablets.

By this time a few things have become apparent about the sigils shown on the petals of the lotus. First, the circles in the sigils always symbolize some being possessing a quality that might be called "centrality". In such beings, a complex of internal aspects interact with such a high degree of intensity as to produce the seeming of a central consciousness or focus of activity. Human beings are such, as are planets, stars, etc. Another quality these beings may have in common is that they are all focuses of divine creative activity, each within their particular sphere of action.

In the visions so far, these circles have represented stars, except in the last where the being in question may be the God of the Enochian system, and in the talisman of remembrance given by the angel, in which the two circles represent the angel and the magician. The lines in the sigils are an abstract representation of some energy activity or energetic relationship existing around or between the beings in question.

The tablets on the back side of the talismans serve to focus the energies necessary to break into the region in question. While the letters of the tablets are read from left to right in these visions, the actual "names of power" are formed by reading both across the rows and down the columns, with the two-letter end columns combined to form a single name.

Note that I believe these names are not intended to be vibrated, called, or otherwise spoken by the magician. They do not represent the actual powers invoked by the sigil, but are only intended to form the "gate" between the magician and the realm of the sigil. This they do by their very presence in the form of the tablet.

3/13/93 4:16 pm

After a couple of weeks away from the lotus work (while working on the new attributes for the Names of the Tablets) I decided to try the sigil I got the same day as the one described in the previous vision. This one shows a single circle; a line comes out of its right side, curves down and around counter clockwise, then doubles back and curves all the way around the circle, the doubles back again into a descending tail.

I noted that this sigil seemed to reverse itself whenever I got used to it. After first getting it, the next time I looked at the petal it was reversed left for right. Then when I became used to that version, it flipped back to the original version.

I began by standing in the King's beam for a while. The Temple still appeared to be made of various types of stone, an appearance it took on in the last vision and had held since. After a few minutes getting in tune with the Temple's energy, I visualized the sigil and left it standing in the beam while I moved over to the petal on which it was drawn.

The area around the Temple was pitch black; I could see nothing beyond the curtain of the Seniors.

After a few minutes standing on the petal, I began to hear orchestral music in the air. At first it was just short melodies in the style of Beethoven. Then it clarified and turned into the first movement of his sixth symphony. A column of energy rose from the petal and engulfed me.

Turning back to look into the Temple, it appeared that out the other side there was a landscape, one of grass-covered hills around a narrow valley, with mountains in the distance. Very "pastorale". The scene seemed to seep into the Temple, and then back out in every direction, ending up with the Temple now a part of the scene, standing on the top of one of the hills. I looked around and saw that at the bottom of the valley was a stream, in the shadow of the surrounding hills. And by the stream was an angel, looking up as if expecting me.

I moved down into the valley and confronted the angel. He wore a white belted cassock, with black boots. His skin was a pale olive color, and his hair a yellow with a slight tint of maroon or russet. He stood with his hands behind his back, looking off to my right. I did the LVX signs but he did not move. I tried the pentagram of Earth and it caused his image to enlarge and brighten for a moment.

He continued to look into the distance. I moved behind him and looked in the same direction. At the lower end of the valley there appeared to be some sort of construction in progress, something like a railroad being built.

I turned back to the angel and this time he turned to me and did the LVX signs without effort, and the Rending and Closing of the Veil as well. I did these signs back, and then felt an urge to stand in the sign of Osiris Risen for a moment.

I stood in silence for a few moments, and while I did so the god-image formed around me unbidden. As it did so, the scene changed around us so that now we were standing in space, above an area that looked like a vortex of gases. And the vortex resolved itself into the galaxy. Then my attention was pulled in two, half trying to see the original scene, half caught up in this new one. This continued shortly and then the tension resolved with my vision able to see both scenes at once. The angel still stood in the meadow by the stream, but not in the vision of the galaxy.

The angel said to me, "Hail holy one, for you are Osiris Risen in yourself, you who are the Earth and have risen to take the stars into your hands. You who are the Temple and that which the Temple encloses, you who are the chief and the servant, the god and the man.

"I have come to you here not just to show the scenes of the sigil that you envisioned. That scene of the vortex is the scene of the sigil, and you can return to it at any time. Rather I would speak to you concerning the attributes of the Tablets, those that have

come to you in the intuition and been place in the record of your thoughts.

"I have thought, in the past, that this place, this angelic sphere, would continue on its way unimpeded by the ideas of man. For here, where we stand, is the arcanum, the secret place of the Enochian work. I am its keeper, and I am the one who sees to those who come here from the worlds of men, such few as there be.

"In the secret place there are many things to be learned, among them the true attributes of the Tablets. That which you have shown to man is true, I say this again, is true in its fullness and in its detail. For ye have wished for this and now the combined might of god and of yourself has caused it to be. The explorations that you have done have readied you to see this, and to reveal it to man.

"There is more to see, in the way of elaborations rather than of change in detail. Ye shall see that there are more ways that the various levels relate to each other, and shall create for these the necessary symbols and explanations for the mind of man. For man is ever a creature of symbol, and the symbol leads to the reality.

"I do not intend to provide these things by direct speech, for there is a better way in the insightful touch intuition gives, allowing the connections to be made behind the conscious mind, to hook themselves into the knowledge you already possess in such a way that it all becomes organized according to the new way.

"Simply continue, and think about it from time to time during the days and nights of your life, and more will be seen."

I got an impression at this point, that the angel meant not only the sort of symbols by which we discover hidden meaning in the cabala and such, but also symbols in the form of other structural relationships between the levels of the Tablets, and between the Tablets and the Universe, of the sort that the Temples of the Tablets are.

"Now the image of the train coming into the valley is my own symbol, my own image of the change to occur here. What was once a quiet and rarely-traveled byway is now to become a stop on a busy way. The railroad is change, and movement, and the activity of men seeking new realms in which to live. Thus I express my recognition of future conditions.

"I have nothing more to say at this time. I suggest that you return to the Temple and return it to an inactive state for a while, before going on to work with the sigil. God is with you, be you well."

The angel turned and moved off into the shadows of the valley. I returned to the Temple on its hilltop, and entered it, willing it back to its normal place. The scene gradually faded around me. I erased the sigil from the King's beam, and stepped out of the vision.

3/16/93

I began by invoking MOR DIAL HCTGA and ICZHIHAL to bring the Temple "up to charge". Then I visualized the sigil standing in the King's beam. At the same time that I did this, the sigil's petal to the east of the Temple lit up and a beam of light extended from it upwards out of sight.

The sigil in the King's beam dropped down to just above the floor. It became lost to sight as the image of a lenticular galaxy began to form where it had been. This was more than just an image; it held power of some sort. The visible components of the galaxy (the stars) were held in an invisible but palpable "field" of lens-like shape. The galaxy rotated and began to give off "rays", flashes and beams of light that went off in all directions. The ends of these beams terminated in such a way that they seemed to be cut off at a cylindrical surface, parallel and concentric to the King's beam but significantly wider. I backed up to get a wider view, and the cylinder widened until it was congruent with the Seniors' curtain around the Temple. At that size it stopped growing. Gradually it faded, leaving some sort of additional "charge", of an unfamiliar nature, over the entire Temple.

I re-entered the Temple and looked around. The remaining "charge" seemed to have a strong rotational component, as if it wanted to cause anything in its reach to turn around in circles. Also, this rotation seemed to want to switch poles from moment to moment, so that at one time it was rotating clockwise, and the next had flipped over so that it appeared to be rotating in the other direction with respect to an external frame of reference. But within its own frame of reference, it was still rotating in the same direction.

Now I turned to look again at the petal. It had a nimbus of soft rose-yellow light. I stepped onto the petal and allowed this light to enclose me. For a while nothing more happened. Then I was lifted up, above the Temple, and as I rose my body (or at least my viewpoint) expanded in relation to the Temple's size.

From this viewpoint, I saw that the Temple, with its enclosing "fields" of energy and its lotus, were all themselves a manifestation of this same force, in a smaller, albeit more comprehensible form. In the Temple's case, the surrounding field was spherical not lenticular, but that was obviously an insignificant difference. And the fields around the Temple were rotating in the same way as the image of the galaxy had done earlier.

Now the Temple faded from view, and the Galaxy returned in its place. A voice spoke out of the air, saying "Rotation has no direction." A pause, then, "The cause of rotation is elevation." Another pause, then "The cause of elevation is rotation."

I understood the first phrase to mean that the apparent direction of a rotation with respect to an outside frame of reference was meaningless in itself. All rotations, no matter their apparent "direction" were actually rotations in the same direction.

The second phrase was accompanied by an understanding that, on the magickal levels, any action which caused matter to move out of its chaotic "ground state" inevitably caused that matter to take on a circular motion on some level.

The third phrase I understood to mean that any material exposed to a circular motion thereby had its level of activity gradually raised. For instance, the exposure of men to the circular motion of the Earth, and the circular motions of the planets in the solar system, causes a gradual elevation of their level of initiation whether they have intent in that direction or not. Similarly for their participation in the circular process of reincarnation. (But this is only one example -- any other instance on any other level produces the same results within the context of the exposed entity, be it atom or solar system.)

Now there was silence for a period of about five minutes, and the images before me did not change.

Then an angel appeared before me. But unlike the other angels seen in these visions, his "physical" form was an obvious projection or image. His "real" form was as a sphere of energy, in which I could see a line of light leading from the bottom to the top. The sphere seemed to be made up of minute particles, each with its own movements, and these particles were moving in independent circular paths around the line of light. The projected physical form was within this sphere, and had only enough detail to make it generally man-shaped, a mannequin shown for convenience of communication.

The angel did the LVX signs, then the Veil signs, and the sign of Set. I returned these, and tested him with the pentagrams of Earth and of Spirit. The former had no effect, the latter caused an increase in the size and brightness of the spherical body. At the same time the body enlarged, its energy grasped the pentagram of spirit and caused it to move once in a circle around the body before fading.

The angel said, "Greetings to you, o man, o god. Ye are the first of your kind to come to this place, this sphere of spheres, this place where the circles of all times and places have their commencing. We are at the edge, the circumference, of the archetypal sphere; that sphere which, in its rotation, causes all other rotations within the manifest worlds. This is not the so-called "Kether" of your Tree of Life, for that is merely a concentration point, a point of transition between a larger arena and a smaller one. Nor is this the center of the spheres of Time, in which all times and places have their connection. That is elsewhere.

"Here is the circular plan of the creation defined. It is a principle, a beginning of, the way in which all things created must move." (I had a very hard time hearing what the angel was saying. I wasn't grasping the nature of this place correctly. I got the impression that this place was an embodiment of a divine principle, but was not a "place" in any real sense. It interpenetrates all levels and regions of creation, but is not in itself a level or a region. Nor is it in some way "outside" of creation, being an intimate part of all that takes place. It is without dimension or location, yet is in all dimensions and locations. It is

without duration or sequence, yet is in all time-like and space-like events. Nor is it a summation or abstraction from reality, nor is it an archetype in the same sense that something "above the abyss" in our own local Tree is an archetype of manifestations below the abyss.)

The angel continued, "Every level, every place, time, region, location, plane, or sphere that ever was or ever will be is in this place, yet none of them touch it. For this (i.e., whatever state/place we were in) is the original decree by the extreme creator, the one who created that which is the sphere in which all other gods have done, do now, and ever will perform their own acts of creation. And that Creator, hallowed be his essence (which even now is the substance of our being), did decree: All must move. All must move in circles to create straight motions. All which moves straightly shall create circular motions. There shall be no exceptions."

"Can you understand this essence, o man, o god? I think not. Ye can see it in all things, but whence it comes is beyond ye, as it ever shall be unto the ends of Time and Space and Eternity. For ye shall see, as shall all in due time, that that which is given here is that which is in yourselves the essence. And is it not said 'Can the eye see itself? Can the tooth cut itself?' That which you are you cannot see; even the mirror of creation does not suffice to see this."

And what of Stillness, I asked. What of the Still Point at the center of All? And the angel said, "There is no stillness. All moves." And yet here was a mystery, for this place in which we stood seemed still, without any motion or tendency to motion. I pointed this out to the angel, and he said "Ye seest not. All moves."

There was silence for a time. Then the angel said, "Now let us drop down into the worlds again, o man, o god, and see a few things more."

Immediately we were back within the magickal worlds. And I was instantly conscious of uncountable motions taking place in myself and my surroundings. Everything from the tiniest piece of matter to the greatest collection of galaxies, and all singular and composite beings in between, I felt to be moving with a circular motion, or creating circular motions by moving in a straight line. In all that great space there appeared no exceptions. Gradually the forms and individual natures of all that I sensed became lost in a chaos of individual motions that were all at the same time in the single principle of Motion. I sensed in silence for a while, not thinking, not acting. Finally the effect faded and I was standing with the angel nearby my Temple.

And the angel said, "Now ye have seen. All moves."

He said, "While it is not necessary, here is the talisman of the petal." He gave me a talisman, this one in gold, not brass. On the back were the words OLA, PARIE, ALNTE, DIE.¹ There was no word below the table. "This talisman is not necessary, since all things and all places manifest the nature given here. Yet for the sake of continuance..." He gestured to the talisman.

I asked if there was more to say. He said, "More is not necessary." I thanked him for his presentation, and gave him license to depart. He said, "My name, in this place, is Pe Aleph Resh Oin Nun." And then he departed.²

I spent a few minutes meditating in the energy generated in the vision. Then I turned to the Temple, and observed that it still appeared to be surrounded by the image of a galaxy, and still contained a galaxy within it in the King's beam. Going closer, I say that the curtain of the Seniors, which usually appears gauzy, now had the sense of solidity and color of stained glass. I entered the Temple and erased the sigil from the King's beam. The small galaxy immediately faded, and the larger surrounding one faded a few moments later. As it did so, the curtain took on its normal appearance.

While I was there I took note of a couple of sigils for future explorations, one from the east side, immediately next to the sigil of this current vision, and one from the north side, which I had not yet explored. These two were almost the same in shape, so I checked carefully, but I appeared to be seeing them both correctly.

I then stored the talisman away, and closed the Temple.

3/19/93

Last night attempted to enter the gate using the sigil at left, which appeared in the center of the northern side of the Temple. I had specifically tried to get a sigil from that side, because all but one of those previously used had come from the east and west sides.

I started by using the First and Fifth Calls, and the names NANTA, MOR DIAL HCTGA, ICZHIHL to charge up the Temple. While doing so, I tried to project the energy into the north. There was a feeling of great resistance, as if whatever lay in that direction did not want to be seen. I have noted this effect often in other invocations where direction mattered. The energy seemed to hit a wall and splash.

I then visualized the sigil in the center of the King's beam, and also looked for it on its petal. Repeating the names of God and the King's name, I faced the north and moved onto the petal. I expected a surge of energy to rise up as it had in previous visions using this method, but instead an image began to form beyond the petals on the north side. I moved back into the Temple proper to get a better perspective, and it seemed that I was looking into a green, well-manicured valley, the sort of thing one expects to find in the English countryside. It was filled with large trees in full leaf, and beneath the trees I sensed, but didn't see, a well-tended lawn with no undergrowth.

In the background a tall ridge, partially wooded, ran across the image. A building made

of stone sprawled along the ridge-top, looking somewhat castle-like, but clearly not made with defense in mind. It had the usual towers and crenelated walls, but existed on several different levels. One could have easily gone over the walls at the points where one level met another.

That was all I saw. The image gradually became clearer but did not move or change. It also moved closer to the Temple so that the two pillars framing the northern side began to appear as the side-frames of a gate into that world.

I tried moving into the image. I could only get a short way in, and then I would get stuck. Eventually I gave up and remained where I was, simply trying to absorb something of the "flavor" of the place, to accustom myself to the vibes it expressed. Doing so, the image of the sigil came up before my eyes, and at the same time I got a very strong impression that this sigil was an important "key" of some sort, with an importance beyond just opening a gate in the Temple. After a while my mind wandered, and both the sigil and the scene faded out. I went to bed.

(I should mention that the two lesser lines at the end of each arm of the sigil were connected by arcs of energy under a great deal of stress, as if the arms were being pulled towards each other so that they would meet at the right-hand side of the sigil.)

Tonight as I wrote the above paragraphs (10:50 pm) my astral self was back in the Temple looking out at the same scene. This time there is a figure in the middle distance which seems to be gesturing for me to come into the scene again. I will do so.

I moved forward into the scene to the place where the figure stood. It was a fairly standard angelic being, blond hair and tan skin in a white robe, Taurean features. As I came close it turned away from me and raised its arms in the signs of LVX, not to me but towards the castle. Then it turned around and did them again, this time towards me. Then it did the sign of Set and the rending and closing of the Veil. I tested it with the pentagram of Earth, which had no discernible effect, then with the active and passive pentagrams of spirit. The former caused its core form to shrink, but at the same time to be surrounded by an expanding aura. The latter caused its core form to grow in size significantly.

The angel turned away and looked towards the castle. I sensed that I was supposed to watch it. As I did, it took on the aspect of the Castle in Crowley's card for the 4 of Pantacles. Then it took on a Venusian aspect, reminding me of the card The Empress without showing any visual similarity to that card. That sense faded and was replaced by another I can not describe; I was expecting something Virgo-ish next, but it was not that.

Suddenly my own astral body seemed to expand greatly, until I was larger than the castle or its ridge. I looked down into the castle and saw that its shape was roughly like that of the sign of Virgo, Three long wings connected by another wing, with a fourth sort of sprouting off one end.

Then my body shrank again, but instead of returning to the floor of the valley I was now on the battlements of the castle looking down into the valley. The angel still stood where he had been, looking in my direction but doing nothing. I turned around and looked the castle over from my new vantage.

In some way this seemed to be the same castle that I had long ago seen, in the visions of NANTA, and of the Kerub of the Earthly lesser angle of the Earth Tablet. It was the castle of the daughter of the Queen of Night, and the Castle wherein I had been granted the armor and title of Knight. The place where I was standing was on top of the wall overlooking a garden, and among the doors surrounding that garden were those leading to a storage area and to the private chambers.

I moved down into the garden and it was much the same as before; overgrown but appearing as if the untended look were intended. The door to my quarters lay to my left and slightly behind; the door to the area where the armor was stored lay to my right, and I could see a corridor leading away in front and slightly to my left.

I felt no particular inclination to move from the spot where I stood, but I turned around and saw the angel, now standing by the door to my quarters. He gestured that I should enter them.

I did so without opening the door. The room in which I stood was like a comfortable study, with a couch, a couple of chairs, and a table. A bookcase took up the wall to my right. The far wall was mostly window, looking out on the tops of the forest. On the table was something that looked like a lamp, but was not. I went closer and saw that it was a vertical beam of light like the King's beam in the Temple, with the petals of the lotus folded up around it in a shape somewhat like the glass of a hurricane lamp.

A knock at the door. I called "Enter," and the door opened. A woman walked in dressed in noble dress of the Elizabethan period. She was short, had black hair and very white skin, with dark brown eyes, almost black. Her gown was in various earthy colors. As she entered, the entire room seemed to twist; my own viewpoint tilted to one side, passed underneath the table, and ended up in front of her, still with a decided tilt that I could not get rid of.

She said, "Dee. Welcome home." and took my hand. The twisting sensation returned, and I tried to get rid of it by shedding the bodies that were being twisted. One by one I let go of them, and they rotated around my ajna chakra like a pivot, ending upside down in the air at an angle, as if my consciousness were in the circle of this vision's sigil, my current body were aligned with the top arm, and the other bodies were align with the other arm.

I moved around behind the woman without being asked, and stood facing in the direction she was looking. The entire room looked as if it wanted to change to another shape or form, but could not do so.

It came to me that my position here was much like that sigil, in that my normal frame of awareness was somehow skewed with respect to the frame or state necessary to view this place in its true form. But I couldn't see how to change frames completely; the more bodies I shed, the more tension built up in the left side of my head, until I felt like a migraine was coming on. It seemed better to me to stop recording the vision, end it, and return to the Temple for a while, no matter the importance of what might be seen here. Since I could not see it clearly in any case. I decided to go to bed and if anything more occurs, I will write it down tomorrow.

I returned first to the floor of the valley, where the angel still stood. Then I turned and walked back through the gate into my Temple. I turned and erased the sigil from the King's beam, let the image fade from the north of the Temple, and closed the vision.

3/21/93 -- The last two days have been working with the Temple, and the region described above appears spontaneously every time. It is a curiously insistent presence for one that is so inactive, so unmoving. The region clearly has power, just as it did eight years ago, but that power never seems to do anything. Movement within it is restricted to a very few small areas; trying to move beyond those areas results in a loss of the visual component of the vision without the loss of the power's presence.

Today I invoked the God of the Tablets by his twelve names, asking that this tension be resolved, and that the significance of this place be shown and understood by me, so that it could either be absorbed fully into my being, or rejected and finally cast aside. Within my "quarters" inside that region, I created a talisman of Earth, and used it as a focus for the invocation.

The result was first to cast me out of the region and back into my Temple, where I noted that the sigil shown above had been replaced again by the one I had originally seen in that location.

Then I returned to the workroom, and found that a beam of light rose up from (or down to) the talisman, and within it a presence had formulated itself, shapeless and without a visual aspect, but clearly there.

A voice said, "Go ye and cover the Earth with your wisdom, o man, o minister, o mage and god; For I have given ye the keys to the Tower of God, and ye have found wisdom therein, which ye have given to men. As I intended and as did ye from the beginning.

The Tower of God is a difficult thing, and not all by any means have the will and the ability to enter therein; it is for the few, and always will be. And yet by its study might all be given some inkling, some mote of that which is given in full to the few. I reject none.

"And of those few who do enter therein, still fewer will arrive at the top, to see the stars and move among them; For the Earth is a Great Sphere, and there are therein many traps and distractions to divert men away from this path, and many other things of

worthiness to be found. And these accomplishments, however they be done, are as holy and worthy as using the tower for its greatest uses. I accept all.

"Now this place wherein ye are at present was built by me as a sign, a symbol of that which is not to be accepted within the worlds of men. Nothing herein will ever touch upon those worlds; it is separate and apart from them, and thus is always skewed at an angle to their sight. That part of you which is of the worlds of men thus has difficulty in seeing here, in resting in the stillness which is the core of activity, and appreciating what is here in its own terms. Ye have done so in other wise, many times, yet this vision, this image still becomes a problem. For in the days of your great opening, when ye again touched upon my powers and looked upon my face naked and unveiled, was this vision imprinted upon your brain; in such wise that its effect lingers even now.

But in truth it is a herald of the future, not of great import to your present work, and only serves to interfere when it appears. Seek ye not to find the truth of this place with all your might, for your might is better spent elsewhere. But again, do not reject it if the times demand that you look at it again. Simply look with gentleness, without the great effort you put into demanding visions of the higher reaches. Absorb the atmosphere of this place, and allow it to become part of your being.

At that point, the beam collapsed, and all was as it had been in the place. I took the talisman with me and returned to the Temple proper. I placed the talisman in the King's beam, and prayed that the God might aid in finding ways by which the full temple, and the lesser angles' smaller temples, might be used by men. I knew in particular that more wisdom was needed for these latter than I had yet found, and I prayed that I or another might find it so that it could be given to men whole. A final word came: "It shall be so." and then the talisman evaporated and was gone.

I closed the Temple and now go to dinner.

4/3/93

I began by visualizing the sigil, looking like a circle with a "Z" coming off its right side. Drew the sigil in the Kings' beam, and looked to the petal on which it was drawn. The petal glowed brighter, as did two petals nearby.

To the north of the Temple a gate opened up, looking onto empty space between the stars. I moved into that space and looked around, seeing nothing in particular of note. Waiting, I turned to look back into the Temple, and as I did it vanished; in its place before me the sigil was drawn large across space, glowing in a solar yellow. I moved around, seeing it from all sides, and noticed that now a small "x" or asterism appeared below the tail of the "Z" in the sigil. This asterism was colored a deep, dark red, almost black.

My viewpoint hovered above the circle looking towards the asterism. It seemed as if the "Z" of the sigil was a lightning flash moving between the circle and the asterism; I could also feel a pull or line of energy moving straight between them as well.